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NOTES ON CHINESE MEDIEVAL TRAVELLERS TO THE WEST.

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KIU CH'ANG-CH'UN'S TRAVELS TO THE WEST.

(Continued from p. 199.)

THE master inquired of A-li-sien about the way; who reported: "I left this place (Samarcand) on the 13th of the 1st month, and after three days travelling to the south-east passed the *T'ie-men kuan*. (Iron gate. See note 111); five days later I crossed a great river (the Amu-daria). On the 1st of the 2nd month I passed over a high snowy mountain (the Hindu-kush), where the snow was very deep. By pushing in my whip I could only penetrate one half of the bed; even on the trodden path the snow lay five feet deep. Thence proceeding to the south, I arrived at the encampment of the emperor.¹⁰⁸ When I informed the emperor of your arrival he was much rejoiced; he ordered me to rest several days and then return."

The master then set out on the 15th of the 3rd month (beginning of May); leaving behind three of his disciples, he took five or six with him. Chung-lu and the others accompanied him. After four days travelling we passed the city of 碣石 *Ko-shi*.¹⁰⁹ There Boludji,¹¹⁰ who had previously received orders, escorted the master through the 鐵門關 *T'ie-men kuan*,¹¹¹ with a hundred Mongol and Mohammedan soldiers. We crossed the mountains in a south-eastern direction, and

¹⁰⁸ As I will show further on, Tchinguiz was at that time near Kabul, south of the Hindu-kush.

¹⁰⁹ This seems to be *Kash*, a city south of Samarcand, and the birth-place of Tamerlan. This city is marked on most of our modern maps of Asia, but not on the new Russian maps of Turkistan, Samarcand, etc. About Kash, see D'Herbelot's *Bibl. Orient.* p. 238.

¹¹⁰ Boludji was probably stationed here to guard the defile of the Iron gate.

¹¹¹ In the *Yüan shi lei pien*, chap. I, p. 8, I find a note, drawn from the ancient Chinese annals, that *T'ie-men kuan* was to the west of the city of *Ko-shi*, belonging to the realm of *Sa-ma-r-kan*. The *T'ie-men kuan* or "Iron gate" is also repeatedly mentioned in the *Yüan shi*, in the description of Tchinguiz khan's conquests in western Asia, and in other Chinese works. *Hüan-tsang* in his accounts of western countries in the 7th century (*l. c.* tom. i, pp. 22, 23, tom. ii, pp. 283, 285), speaks also of the city of Kash and the Iron gate.

found them very high. Masses of rocks were lying scattered about. The escort themselves pulled the carts; and took two days to pass to the other side of the mountains. We proceeded along a river to the south;¹¹² and our soldiers entered the mountains to the north to pursue the robbers. Five days after we arrived at a small river, which was crossed in a boat; the banks being covered with a dense forest. Thence in seven days we reached a large river and crossed it in a boat; the name was 阿母沒輦 *A-mu mu-lien*.¹¹³ Proceeding to the south-east we stopped in the evening near an ancient aqueduct, the banks of which were covered with dense groves of 蘆葦 *lu-wei*.¹¹⁴ The large ones preserve their green leaves during the whole winter. We made sticks from them, and they were so strong that they did not break when we used them for supporting the shafts of the carts during the night.¹¹⁵ On the smaller ones the leaves wither and are renewed in spring. More to the south in the mountains there is a large kind of bamboo with a pith,¹¹⁶ which the soldiers use for spears. We saw also 蜥蜴 *si-yi*,¹¹⁷ three feet in length and of a dark colour. We were now at the 29th of the 3rd month; and six days later, the 5th of the 4th month (about the 22nd of May), we arrived at the encampment of the emperor; who had sent one of his high officers to meet the master. After having been installed in his lodging, the master presented himself to the emperor; who greeted him and said: "You were invited by the other courts (the *Sung* and the *Kin*. See note 1), but you refused. Now you have come to see me having traversed a road of ten thousand *li*, I am much gratified." The master answered: "The

Three hundred *li* to the south-west of *Sa-mo-kien* (Samarcand) he notices 羯霜那 *Kie-shuang-na*, which may be identified with Kash. Two hundred *li* further to the south-west the way leads through mountains; and then three hundred *li* to the south-east the 鐵門 *T'ie-men* (Iron gate) is reached, a narrow defile formed by two parallel mountains, which rise on each side perpendicularly, and which have the colour of iron. There is in the defile a fiddling gate strengthened with iron, etc. Vivien de St. Martin states (*l. c. tom. ii, p. 284*) that the defile of the Iron gate is often mentioned by oriental writers, under the double name of *Derbend* and *Kohlougha*, both which have the meaning of "Iron gate," and that Clavijo also notices it. *Clavijo* was a Castilian ambassador sent to Tamerlan (1403-5). Compare his *Vita del gran Tamorlan*. Although Derbend Kohlougha is marked on most of our maps of Asia, I do not think that since Clavijo any European has seen the Iron gate.

112 According to the Russian map, several rivers come down from the range of mountains south of Samarcand, and run southward to the Amu-daria.

113 The *Amu-daria*, often mentioned in the *Yüan shi*. *Mu-teen* is intended for the Mongol word *muren*, meaning "river."

114 In China these two characters are used to denote *arundo phragmites* and other reeds.

115 The Chinese carts have only two wheels, and when not used, two sticks are placed perpendicularly beneath the ends of the shafts, to prevent them touching the ground.

116 The true bamboo, as is known, has no pith; the stem of it is hollow.

117 According to the *Pen ts'ao*, book xliii, f. 12, *si-yi* is a synonym for 石龍子 *shi-lung-tze*, "stone dragon" or "lizard." There are indeed lizards of large size in Persia and Turkestan. *Stellio lehmanni* is mentioned in a Russian work on Turkestan, as a lizard three feet six inches in length. I have myself seen, in the Elburz mountains near the Demavend, lizards of about the same size.

wild man of the mountains (see note 10) came to see the emperor by order of your Majesty; it was the will of Heaven." Tchinguiz invited him to sit down, and ordered a meal to be set before him. After this he asked him: "Sainted man, you have come from a great distance. Have you a medicine of immortality?" The master replied: "There are means for preserving life, but no medicines for immortality." Tchinguiz lauded him for his sincerity and candor. By imperial order two tents were pitched for the master, to the east of the emperor's tents. The emperor gave him the title of 神仙 *shen-sien* (the immortal).

At the beginning of the hot season, the master went with the emperor to the snowy mountains, to pass the summer there.¹¹⁸

The 14th of the 4th month was fixed for explaining the doctrine of the Tao (the true doctrine) to the emperor; but just as the time arrived, news was received, that the Mohammedan rebels in the mountains were about to renew hostilities. The emperor decided himself to attack the enemy. Therefore the day for the master's explanations was postponed until the 1st of the 10th month, which was a felicitous day. The master begged permission to return (to Samarcand); but the emperor said:—"Will you not be too much fatigued to make the journey a second time?" The master replied: "It is only twenty days journey;" but the emperor objected:—"You have nobody to escort you." The master answered: "There is a man Yang A-kou, who received orders to go with me." The emperor then assented, and after three days he gave orders, that Yang A-kou should take a thousand horsemen, and conduct the master back by another way (than that he came).¹¹⁹ Proceeding on this way we crossed a great mountain, in which is the 石門 *Shi-men* (Stone gate); and at a distance, the rocks (on each side) had the appearance of candles. An immense slab lay across these rocks, like a bridge,¹²⁰ and beneath was a rapid torrent. Many of the soldiers' donkeys were drowned in crossing this torrent: and on its borders many dead bodies were seen lying.¹²¹ This defile was taken by the armies a short time before.

118 According to Rashid-eddin (D'Ohsson, *l. c.* tom. i, p. 317), Tchinguiz passed the summer of 1222 in the plain of *Berouan*. In the *Yüan shi*, annals, it is said: "The emperor, in order to avoid the great heat of the summer, moved to the river 八魯蠻 *Ba-lu-wan*; but this fact is erroneously reported as occurring in the year 1223. *Berouan* must be looked for in the Hindu-kush. Sultan Baber (beginning of the 16th century) speaks of a place *Percon*, in the mountains north of Kabul, with a delicious climate. (Comp. *Memoirs of Baber, emperor of Hindustan*, translated by J. Leyden and W. Erskine, 1826, p. 137.)

119 Chen-hai remained with the emperor.

120 Burnes in his journey from India to Bokhara, passed probably by the same route as Ch'ang-ch'ün. In describing his way down the northern slope of the Hindu-kush to the Oxus, he gives about the same details as the diarist of Ch'ang-ch'ün's travels. (Compare *Burnes*, French edition, tom. iii, p. 188). In one of his poems Ch'ang-ch'ün says, that the Stone gate was south of the Annu river.

121 In an ode composed on this occasion, Ch'ang-ch'ün commiserates the 長耳 *ch'ang-rh*

On our way we saw men returning from the war, who carried with them a great many corals. Some of our accompanying officers bought about fifty coral-trees, for two *yi* of silver,¹²² the biggest of them more than a foot in length; but journeying on horseback, it was impossible to carry them unbroken.

We travelled in the day-time, and profited also by the fresh nights. In five or six days (it is not said from what place), we arrived at *Sie-mi-sze-kan*, or as this city is called by the *Ta-shi* (Karakitai), 河中府 *Ho-chung fu* (the city between the rivers, or in the middle of rivers).¹²³ The officers came to meet the master and directed him to his former lodging (in the ancient palace. See note 97).

The lodging of the master was situated on the northern side of the river, on a hill of about a hundred feet in height. It was reflected in the bright water of the river. This river has its sources in the snowy mountains (east of Samarcand. See note 123); therefore its water is very cold.

In the 5th month (second half of June and first half of July), in the hot season, the master was accustomed to sit at the northern window and enjoy the breeze; while at night he slept on the terrace of the roof;¹²⁴ and in the sixth month, the hottest time of the year, he bathed in the basin. Thus the master spent his time in the far west.

The arable land in *Ho-chung* (Samarcand) is suitable for all kinds of corn. Only the 蕎麥 *k'iao-mai* (buck-wheat) and 大豆 *ta-tou* (*soya hispida*, "soy bean." See my article on the *Study and Value of Chinese botanical works*, p. 9) are not found there. In the 4th month (May) wheat ripens; when gathered the people pile it up in heaps. In the 6th month the intendant of the *t'ai-shi*¹²⁵ made a present to the master of water-melons; which in this country are very fragrant and sweet, and of enormous size. We have no water-melons like these in China. In the 6th month the second prince¹²⁶ returned. Chung-lu requested the master to give him some of his water-melons for a present to the prince. The country is very rich in fruits and vegetables; but

"long-eared (donkeys)" and complains of the bad smell from the dead bodies, which constrained him to stop his nose in passing. A highly poetical subject for an ode!

122 One *yi*=1 pound. (Palladius.)

123 As regards *Ta-shi*, see note 83. *Ta-shi* was the founder of the dynasty of the *Si-liao* or *Karakitai*; and the Chinese author means by *Ta-shi* the *Karakitai*. *Ho-chung fu* means "the city between the rivers." *Ye-lü-ch'ü-t's' ai*, Tchinguiz khan's minister, in his memoirs also states that the Kitan (the same as *Karakitai* and *Si-liao*) called Samarcand *Ho-chung fu*. I find in D'Herbelot's *Bibl. Orient.* p. 738, an explanation of this name, which is a literal translation of the Arabic *bein naharein*, meaning "between the rivers." This was, according to a Persian geographer, an ancient name for Samarcand; for it is situated between the two rivers *Djihon* and *Sihon* (*Oxus* and *Yaxartes*).

124 In Persia it is the custom up to this time, to sleep during the hot season on the flat roofs in the open air.

125 *T'ai-shi*, the governor of Samarcand. See my note above.

126 Tchinguiz khan's second son *Tchagatai*.

芋 *yü* (colocasia) and 栗 *li* (chestnuts) are wanting. The 茄 *k'ie* there have the shape of enormous fingers, and are of a purplish colour.¹²⁷

Men and women braid their hair. The caps of the men at a distance resemble hills. They are adorned with embroidery and tassels. All officers wear such caps. The men of the lower classes wrap their heads about with a piece of white 麼斯 *mo-sze*¹²⁸ about six feet long.

(I omit the particulars regarding the dressing of women.)

Most of the vessels they use are made of copper, but there are also found vessels of porcelain as in China. The money they use in commerce is of gold, but has no hole.¹²⁹ On both sides are Mohammedan letters.

The people are very strong and tall. They sometimes bear very heavy burdens on their backs without any cross-beam.¹³⁰ There are men well versed in books and who are exclusively taken up with writing. They are called 大石馬 *Da-shi-ma*.¹³¹ In winter they fast for a whole month;¹³² during which every day at night the superior (長 *ch'ang*) kills a sheep for the meal, when all sit round cross-legged and eat the whole night till morning.¹³³ Besides this they have six fastings in other months.

They have high buildings with rafters on the top, standing out about ten feet, all round; and on these rafters an empty pavilion rises hung with tassels.¹³⁴ Every morning and evening the superior goes up and bows to the west (see note 68). They call this 告天 *kao t'ien* (praying to heaven); for they believe not in Buddhism or Taoism. The superior above sings in a loud tone; and the men and women hearing his voice, meet at this place and pray below. The same custom exists throughout the whole country. Whoever neglects to perform these ceremonies, is executed. The superior is dressed like the others, only his head is wrapped with a piece of white *mo-sze* (muslin, see note 128).

127 *K'ie*=*solanum melongena*, "the egg-plant, aubergine." The egg-plants of western Asia have a more cylindrical form, whilst the Chinese varieties of this plant I have seen, have all roundish fruits.

128 Probably *muslin*, which, as is known, is an Arabic word derived from the name of the city of *Mossul*, where this stuff was first woven.

129 The Chinese copper cash, strung on a string, have a square hole in the middle.

130 The Chinese always bear burdens on a cross-beam.

131 *Damshut* in Persian means "a learned man." Here probably by *ta-shi-man* the *mollahs* or the clergy is understood. A. Palladius states (*Ancient traces of Christianity in China*, l. c. p. 61) that the name 答失蠻 *ta-shi-man*, occurring several times in the *Yüan shi* and in other Chinese works, denotes always the *mollahs* of the Mohammedans.

132 The Persians indeed fast every year during the whole month of Ramazan; but as their months are variable, Ramazan can occur in all seasons of the year.

133 This statement is perfectly correct even for the present time. In Ramazan the Persians eat and smoke only after sunset, when the stars can be seen.

134 The buildings the author describes are without doubt *minarets*, with their prominent gallery on the top, from which the *mozzin* every day before sunrise, and after sunset, invites the believers to prayers. The *mozzins* or callers to prayers (literally "the announcers") announce the time of prayer in a singing tone. By 長 *ch'ang* (translated *senior*) the Chinese author means the *mollahs*, or here especially the *mozzins*.

In the 7th month, as the new moon had just appeared (middle of August, 1222), the master sent *A-li-sien* with a report to the emperor, asking about the time for the explanation of the doctrine of Tao. The answer of the emperor, written on the same report (of Ch'ang-ch'un) was received on the 7th of the 8th month.

On the 8th of the same month we set out for the emperor's encampment. The t'ai-shi accompanied the master twenty or thirty *li* and returned. On the 12th we passed the city of *Ko-shi*.¹³⁵ On the 13th we were joined by a convoy of a thousand men on foot and three hundred on horseback, and entered the high mountains. The route we followed now went round the *T'ie-men kuan* (Iron gate).¹³⁶ We crossed a river with red water, and proceeded through a defile to the south-east; where there were rocks several *li* in height. At the foot of the mountains is a salt spring; the water of which deposits white salt after evaporation. We took a large quantity of it with us. Further to the south-east we ascended a mountain, which forms a water-shed (分水). To the west we saw a high valley, which seemed to be filled up with ice; but it was salt. On the top of the mountain there was a red-coloured salt, with the appearance of stone, which the master tasted himself. In the eastern countries (China) salt is only found in low grounds, but here it is also met with in the mountains. The Hui-ho (Mohammedans) eat cakes with salt. When thirsty they drink water, even in winter.¹³⁷ Poor men sell water in jars.¹³⁸

On the 14th of the 8th month we arrived at the south-western foot of the Iron gate (they had turned round the defile). Here the issue of the defile is bordered by terrible rocks. One on the left had fallen down, and the river to an extent of a *li* was covered by rocks.¹³⁹

On the 15th we arrived at the river (Amu-daria again). It resembles the Huang ho (Yellow river in China) and runs in a north-western direction. Having crossed it in a boat, we stopped on the southern bank. To the west there is a mountain fortress, called 團八剌 *T'uan-ba-la*, which is a strong position.^{139a} Here we met *Chen-kun*, the physician of the third prince (Tchinguiz khan's third son Ogotai). We proceeded up the stream (in a boat); but after 30 *li* the water was too shallow; when (we went on shore and) travelling during the

135 Regarding *Ko-shi*, see notes 109 and 111.

136 It seems Ch'ang-ch'un proceeded by a route which was more to the west, than the way he followed on his first journey to Tchinguiz.

137 The Chinese do not like water; they prefer drinking tea.

138 This is still the custom in Persia, that water and ice are sold on the roads to thirsty travellers.

139 Burnes in his narrative of travel, notices similar phenomena in the Hindu-kush, and attributes them to earthquakes.

139a By *T'uan-ba-la*, the author means perhaps *Toun* in Coughistan. *Ba-la* is evidently intended for *batik* or "city."

night we passed 班里 *Ban-li*, a very large city,¹⁴⁰ the inhabitants of which had revolted not long ago and fled. We heard the barking of the dogs in the city. At daybreak, after having taken breakfast we went to the east more than twenty *li* to a river running northward, which could be forded on horseback; and passed the night on the eastern bank of this river.

On the 22d of the 8th month, *Chen-hai*¹⁴¹ came to meet the master, and accompanied him to the emperor's encampment.¹⁴² On his arrival *Chen-hai* asked the master, whether he wished to be introduced immediately to the emperor, or to rest first. The master begged to be presented. It must be said here that the professors of the Tao, when presented to the emperor, were never required to fall upon their knees or to bow their heads to the ground.¹⁴³ On entering the imperial tent, they only made a bow and placed the hands together.¹⁴⁴

The master was then presented to the emperor, who ordered *kumiss*¹⁴⁵ to be set before him; but the master firmly refused to drink it. The emperor asked him how he was supplied with victuals in the city in which he lived (Samarcand); when the master expressed his satisfaction. Next day the emperor sent a man to invite the sage to dine every day with his Majesty. The master replied: "I am a wild man of the mountains; I cultivate the true doctrine (Tao), and therefore I like seclusion." The emperor then permitted him to live as he liked.

On the 27th of the 8th month (beginning of October) the emperor set out on his return to the north (and the master accompanied him). The emperor on the road often sent wine made from grapes, water-melons and other eatables to the master.

On the 1st of the 9th month, 1222, we crossed the river (Amudaria again) on a floating bridge and proceeded to the north.

On the 15th of the same month, at the suggestion of the master, *Tchinguiz* ordered a tent to be prepared for the explanation of the Taoist doctrine. *Chen-hai* and *Chung-lu* were present at the explanation. The *t'ai-shi* (councillor) 阿海 *A-hai*¹⁴⁶ translated the words of the

140 *Ban-li* is the city of *Balkh*, according to *Rashid-eddin*, taken by *Tchinguiz* in the year 1221. Most of the inhabitants were massacred (*D'Ohsson*, *l. c.* tom. i, p. 272). The *Yüan shi* reports also the taking of *Balkh* by *Tchinguiz*, and writes the name 班勒紇 *Ban-le-ho*. On the above-mentioned ancient Chinese map of the 14th century, the same name is written 巴里黑 *Ba-li-hei*.

141 The former travelling companion of *Ch'ang-ch'ün*. He had remained with the emperor at *Ch'ang-ch'ün*'s last visit.

142 *Tchinguiz* was still, it seems, somewhere in the *Hindu-kush*.

143 無跪拜

144 折身叉手 A sign of esteem among Chinese monks. (*Palladius*.)

145 潼酪 *Tung-lo*, a fermented liquor made by the Tartars from mare's milk.

146 *A-hai* is mentioned in the *Yüan shi*, chap 110, as *t'ai-shi* or councillor.

master into Mongol for the emperor. The emperor was highly edified, and the discourse of the master pleased his heart. On the 19th the night was bright, and the emperor called the master again to continue his explanations, with which he was much satisfied. On the 23rd the master was again invited. The emperor ordered his words to be written down in Chinese as well as Mongol.

After this we followed the emperor in his march to the east, and approaching the great city of *Sie-mi-sze-kan* (Samarcand), encamped twenty *li* to the west of it. On the 1st of the 10th month, the master solicited permission to visit the place where he lived before (in Samarcand), which the emperor granted. The imperial camp was thirty *li* to the east of *Sie-mi-sze-kan*. On the 6th the master appeared again before the emperor, together with the *t'ai-shi A-hai* (who was the interpreter). Tchinguiz asked the master: "Shall the by-standers withdraw?" to which he replied, that they might remain, and explained to the emperor as follows:—"The wild man of the mountains these many years has devoted himself to the investigation of Tao, and likes to be in solitude. Around the tent of your Majesty, I hear the noise of your soldiers, and I cannot keep my mind quiet; therefore I solicit from your Majesty the permission to travel henceforth alone, in advance or behind. This will be a great favor to the wild man of the mountains." The emperor assented.

At that time (November) rain first began to fall, and the grass became green again. In that country in the middle of the 11th month, rain and snow become more frequent, and moistened the ground. After his arrival in the city (of Samarcand), the master distributed the remainder of his provisions to the hungry people, who were very numerous.

On the 26th of the 11th month (beginning of January, 1223) we set out on our journey. On the 23rd of the 12th month there was a snowfall and such an intense cold, that a great number of our bullocks and horses died on the road. Proceeding to the east, we crossed, three days later the *Ho-ch'an mu-lien* (Sir-daria, see note 37) and reached the encampment of the emperor (who was also on his homeward journey). We were told, that during the past night, the bridge across the river had been broken and carried away.

(The emperor again had discourses with Ch'ang-ch'un, but I omit them as being of no interest.)

On the 1st of the 1st month (beginning of February) 1223, the master took leave. The commander-in-chief, the physician-in-ordinary and the diviner-in-chief came to congratulate the master.

On the 11th we proceeded again to the east. *Sie-mi-sze-kan* was now behind us, at a distance of more than a thousand *li*. On the 21st we

went to the east one station and arrived at a large valley,¹⁴⁷ well watered and rich in grass; where we stayed for some time, in order to restore our tired horses and bullocks. *Sai-lan* (see note 85) is three days journey from this place to the north-east.

On the 7th of the 2nd month (middle of March) 1223, the master presented himself to the emperor and said: "At the time the wild man of the mountains left the sea-shore (*Shan-tung*), he gave his word to be back again in three years. It is indeed my ardent desire to see my native mountains again in this third year." The emperor replied: "I am myself returning to the east. Will not you go with me?" Then the master said: "I have explained all your Majesty wished to hear; I have nothing more to say. It would be better for me to go in advance." He solicited earnestly to be sent home; but the emperor refused his assent, saying: "Wait a little; in three or five days my sons will arrive; there are still some points in your doctrine not quite clear to my mind. After having understood all, I will not object to your going home."

On the 8th the emperor was hunting in the mountains to the east; and in shooting a boar, he was thrown from his horse. The wounded boar stopped, and the emperor was in danger. (I omit *Ch'ang-ch'un's* conversation with the emperor, about the necessity of desisting from the pleasure of hunting at his advanced age.¹⁴⁸)

On the 24th of the 2nd month, the master ventured again to solicit his being sent home; but the emperor said: "Wait a little. I must think over the presents to give you on your departure;" so he was again obliged to remain. But on the 7th of the 3rd month he renewed his request, when the emperor made him a present of bullocks and horses. The master refused, saying that post-horses would be sufficient for him; and the emperor granted a decree, with the imperial seal, which released all professors of the doctrine of Tao from taxes. He ordered *A-li-sien* to accompany the master on his journey to the east; appointing him *宣差 sūan-ch'ai* (imperial envoy), *Meng-gu-dai* and *Go-la-ba-hai* being appointed his assistants.

On the 10th of the 3rd month (middle of April) 1223, the master finally took leave of the emperor and we started; all the officers from the 苔刺汗 *ta-la-han*¹⁴⁹ down to the lower ranks, accompanied the

147 川 *Ch'uan*—"a valley, a river." The river here mentioned is probably the *Tchirtchik*, an affluent of the *Sir-daria*. The *Tchirtchik* runs near *Tashkend*.

148 *Tchinguiz* was at that time 62 years old.

149 By *ta-la-han* the Mongol word *tarkhan* is rendered, which was a title granted to deserving men. The Persian historian *Djouveini* states (*D'Ohsoun*, l. c. tom. i, p. 44) the privileges of the *tarkhan*, that they were free from taxes, that they had access at all times to the emperor, and that they could commit eight capital crimes with impunity. In the *Yüan shi* the title *ta-la-han* occurs frequently.

master more than twenty *li* carrying with them wine and rare fruits, and all were moved to tears.

In three days we arrived at *Sai-lan* (see note 85). In the mountains south of the city there are two-headed snakes, two feet long, which are frequently seen by the natives.

On the 15th, the disciples of the master went out of the town to sacrifice at the tomb of the disciple who died there (on the journey hither). We spoke about carrying with us his mortal remains, but the master said: "The body formed temporally of the four elements,¹⁵⁰ decays without any value; but the soul has a real existence, is free and cannot be grasped." Then we spoke no more about that, and the next day we started again.

On the 23rd of the 3rd month we were joined by the *sün-ch'ai* (imperial envoy) *A-gou* (who had received orders) to accompany the master on his journey, along the southern bank of the 吹沒輩 *Ch'ui mu-lien*¹⁵¹ (*Ch'ui muren*, see note 78). Ten days later we were at a distance of more than a hundred *li* to the west of *Alima* (see note 72), and crossed a large river.¹⁵² On the 5th of the 4th month, having arrived at a garden east of the city of *Alima*, *Chang kung*, the architect in chief (大匠) of the second prince¹⁵³ requested *Ch'ang-ch'un* to cross the river for the purpose of inaugurating some temples on the other side; but this excursion was not brought about. (I omit the details.)

In the evening (of the day we started from *Alima*) we arrived at the foot of the 陰山 *Yin shan*, passed the night there, and the next day passed again the forty-eight bridges and proceeded fifty *li* up the torrent to the Heavenly lake.¹⁵⁴

Thence we went in a north-eastern direction, crossed the *Yin shan*

150 四大

¹⁵¹ This river *Ch'ui* bears the same name to the present time on Chinese maps. On our maps the name is generally written *Choo* or *Tchu*. According to the Russian map of Turkestan, which is the only trustworthy one for these regions, it takes its rise in the mountains west of Lake Issikul, flows in a north-western and western direction, and discharges itself finally into a small lake in the desert east of Fort Perowsky. This river is connected with the western corner of the Issikul by an arm, which however often dries up, as I have heard from a local observer. Compare also notes 77, 83, above.

¹⁵² This can only be the *Ilk* river.

¹⁵³ The second prince was *Tehingui* khan's second son *Tehagatai*. The Persian historians state, that the dominions of *Tehagatai* stretched from the country of the *Onigours* and *Cayalik*, west as far as the *Djihun* (*Amu-daria*), and that he liked to pass the summer at *Almalig*, near the high mountains *Guenk* and *Cont*. In winter he used to live at a place called *Mérouzik ila* (*D'Ohsson*, *l. c.* tom. ii, pp. 2, 107). These statements relate to a time posterior to *Tehingui*; but *Tehagatai* had his apanages near *Almalig* already in his father's life-time.

¹⁵⁴ Regarding this lake, see notes 71, 72. I suppose it to be *Lake Sairam*. Then the *Yin shan* of the Chinese author would be the range of mountains separating *Kouldja* from this lake, the *Borokhoro* mountains of the Russian map. I remind the reader, that *Ch'ang-ch'un* generally calls the vast *T'ien-shan* mountains by the name of *Yin shan* (see note 57). According to the Russian map the *Borokhoro* indeed is a branch of the *T'ien shan*, the principal chain of which stretches in a western direction to the Lake Issikul.

(i. e. a branch of it), and after two days journey, came to the same post-road which we had followed in our journey hither, and which leads south of the Kin shan (see note 51) on a great river.¹⁵⁵

Then, proceeding from south to north, we passed to the eastern side of the Kin shan.¹⁵⁶

On the 28th of the 4th month (beginning of June) there was a great snowfall, and the next day all the mountains around were white. We then went in a north-eastern direction along mountains, and in three days reached the front side of the 阿不罕 *A-bu-han* mountain (see note 49). The disciples (left by the master here in a new-built monastery. See note 50) and the others, came a long distance to meet the master, and directed him to the monastery Si-hia kuan (see note 50). Just as the master got out of his cart it began to rain, when all were very glad and congratulated each other, saying: "In this country it very seldom rains in summer; rain and thunder rarely happen except in the mountains to the south and the north; but this summer rain is abundant; for the present fall we are indebted to the sanctity of the master."

The people of this country, in ordinary years irrigate their fields and gardens by means of aqueducts. In the 8th month (September) wheat begins to ripen, and there is then no rain. At the time the corn ripens, it is damaged by mice; these mice are all white. In this country the cold predominates, and the fruits ripen late in the year. In the 5th month (June) we found, on the borders of the river at a depth of about one foot, ice in the ground about a foot thick, and the master sent his servants every day after dinner to bring some. To the south, a high mountain range is to be seen, covered with masses of snow, which never melts even in the hottest season of the year. There are many remarkable things in this country. A little to the west of this place, on the border of a lake, there is a "wind hill" (風 罍), the top of which consists of white clay cracked in many places. In the 2nd and 3rd months the wind rises here and howls in the rocks and cavities of the southern mountains. This is only the beginning; when the wind first comes out from the wind hill, numerous whirls are seen like ram's horns; but after some time, these whirls unite to form a hurricane, which raises sand, throws stones, lifts off roofs and uproots trees. In the stream to the south-east there are three or four water-mills; but when the water reaches the plain, it becomes scanty and finally disappears.

155 接元歷金山南大河驛路 I am not able to state, what great river is meant. Perhaps the *Ulungur*, which runs into the Kizilbash lake.

156 We have seen above, that the 金山 Kin shan or Chinese Altai, a branch of the Russian Altai mountains has at first a south-eastern direction, and then the chain stretches to the east (see note 51).

In the mountains are coals. To the east there are two springs, which in winter time increase like rivers or lakes; the water is then absorbed by the ground, but suddenly it appears again carrying fish and shrimps along with it. Often the water overflows the houses, but in spring it gradually disappears. To the north-west of this country, at a distance of about a thousand *li* or more, there is a country called 儉儉州 *Kien-kien-chou*,¹⁵⁷ where good iron is found, and where squirrels abound, and wheat is cultivated. A great number of Chinese live there, and carry on the business of manufacturing different kinds of silk and other stuffs. From the monastery (of Si-hia kuan), the Kin shan is visible, where much hail falls. In the 5th and 6th months, there is more than ten feet of snow. The land is interspersed with deserts. In this country the 肉從蓉 *jou-ts'ung-jung*¹⁵⁸ grows. The natives (Mongols) call this plant 唆眼 *so-yen*. In their language water is called 兀速 *wu-su*, and grass 愛不速 *ai-bu-su*.¹⁵⁹ In the Kin shan mountains on the northern slopes, there are pines about a hundred feet high.

The assembled people said to the master: "This country here is in a state of deep barbarism (深蕃). From the most remote time the people have never heard of the true doctrine. We had only to do with the charms of mountain goblins and other bad spirits; but ever since the master founded a monastery here, there has been a service established. On the 1st and the 15th of every month the people have assembled and have taken a vow not to kill living creatures. Certainly, that was an effect of the true doctrine (*Tao*); what else could have produced this change? At first the Taouists here had much to complain

157 *Kien-kien-chou* is without doubt the country *Kenkemdjoute* mentioned by Rashid-oddin, as a country near the dominions of the Kirghuiz people. *Kenkemdjoute* was situated on the *Kem* river or Upper Yenisey. There is still a place in Siberia, called *Kenkentchik* near the confluence of the *Ulukem* and the *Keutchik*, which form the Yenisey. In the *Yüan shi* the same country is mentioned under the name of 謙州 *K'ien-chow*. There it is said, that this country derives its name from the river 謙 *K'ien* (the *Kem* of Rashid), and that it is situated in the south-eastern part of the country of the 吉利吉思 *Ki-li-ki-sze* (Kirghuiz). Compare *Yüan shi* or "History of the Mongol dynasty," chap. 63. There is an article devoted to the Kirghuiz. The river *Kem* is repeatedly mentioned in the *Yüan shi* and written also 犍 *K'ien*. Our diarist says, that the place, where *Ch'aug-ch'un* had founded a monastery, south of the A-bu-han mountains was about a thousand *li* distant from *Kien-kien-chou* (the Upper Yenisey). This place then and the mountain A-bu-han must be looked for west of the present *Ulinssutai*. There is a river *Dza-bu-khan*, which name sounds similar to A-bu-han.

158 *Jou-ts'ung-jung* is, according to Tatarinow's *Catalogus medicamentorum sinensium*, the root of a kind of *orobanche*. The drug purchased under this name in a Chinese druggist's shop at Peking presented thin almost circular slices, of about an inch in diameter, showing the section of a bulbous root, which in its appearance has some resemblance with the section of a testicle. There are several species of *orobanche* in northern China. Bunge in *Enumeratio plantarum Chinae borealis* mentions *orobanche caryophyllacea*, L. *o. canescens*, Bge. I collected two other species in the mountains west of Peking. Both have been described as new species, under the name of *o. ombrocharis* and *o. pycnostachya*, by my friend Dr. Hance, British consul at Whampoa (see *Linnean Soc.'s Journal*, vol. xiii, p. 84). I am not able to state which of these plants yields the Chinese drug.

159 At the present time the Mongols call water=*wusu*, and grass=*ubusu*.

of the malice of bad men, and were not left quiet. There was the physician Lo Sheng, who always tried to annoy the Taoists and to injure them. But once passing by the Taoist temple he was thrown from his horse and broke his leg. Then he was moved to repentance, owned that he was punished for his sins and begged pardon. By degrees the demoniacal influences have also disappeared."

A-li-sien and the others said to the master: "The southern route¹⁶⁰ has much sand and is very stony; little grass and water are found there. Our travelling company is very numerous; the horses will be extremely fatigued, and we have to fear many delays on the road." The master replied: "Then it would be better to start in three parties."

On the 7th of the 5th month 1223, he sent six of his disciples in advance, and started himself with six disciples on the 14th. He was accompanied for twenty *li* by the most respectable people of the place; then they got down from their horses, bowed before the master and shed tears. The master spurred on his horse and departed quickly. On the 18th the remaining five disciples set out.

Proceeding to the east, on the 16th the master crossed a high mountain, which was covered with snow, and it was very cold. The post-horses were changed near the tent.

On the 17th the master did not eat anything; he only drank rice-water from time to time. Proceeding to the south-east we crossed a great sandy plain, where we found grass and trees infested with mosquitos. We passed the night on the eastern bank of the river. Further on the master travelled from time to time in his cart. The disciples asked him from what complaint he suffered; to which he replied: "My malady can not be understood by physicians; it is a purification by the help of the sainted men and the sages.¹⁶¹ I cannot get well suddenly, but you need not be anxious." The disciples were afflicted and did not understand his words. Then one of them had a dream, in which a spirit said to him: "Be not alarmed about the master's sickness. After his arrival in China (漢地), he will get well again." We proceeded by a sandy road for more than three hundred *li*; water and grass were very scarce. We travelled uninterruptedly; even at night our horses did not rest.¹⁶² Finally after two days we emerged from the sand, and were then near the northern frontier of the *Hia*.¹⁶³ Here huts and tents became more frequent, and we had less difficulty in getting horses. The disciples who travelled behind, reached us here.

160 Ch'ang-ch'un leaving the place where he now sojourned, returned to China by the direct route, crossing the great Mongolian desert in a south-eastern direction, which road led him to the present Kukukhoto.

161 余疾非醫可測聖賢琢磨故也

162 They traversed the sandy part of the Gobi.

163 See note 81 about the *Hia* or Tangut Empire.

On the 21st of the 6th month (July) 1223, we stopped at 漁陽關 *Yü-yang kuan*.¹⁶⁴ The master still continued to abstain from food. Next day we passed the customs barrier and reached fifty *li* to the east 豐州 *Feng-chou*,¹⁶⁵ where the first officers of the place came to meet the master, who began again to eat as he was accustomed to do.

We were then at the end of the summer, and the master was in the habit of sitting at the northern window of the house in which he stayed. At the request of the master of the house he wrote some verses on silk paper.

On the 1st of the 7th month we started again, and arrived after three days at 下水 *Hia-shui*.¹⁶⁶ The next day we left, and on the 9th arrived at 雲中 *Yün-chung*,¹⁶⁷ where the master spent more than twenty days. The military commandant (元帥) of 宣德 *Sün-te*¹⁶⁸ sent an express to Yün-chung, with a letter to the master and an offer of cart and horses.

At the beginning of the 8th month, the master started, and proceeding eastward we reached 楊河 *Yang-ho*, passed 白登 *Po-teng*, 天城 *T'ien-ch'eng*, and 懷安 *Huai-an*, and crossed the river 渾河 *Hun ho*.¹⁶⁹ The commandant met the master far out of the city (of Sün-te) and lodged him at the temple *Chao-yüan kuan*. The Taoists received the master with great distinction, and told him that in the last winter some of them saw *Ch'ao-kung* (the disciple who died at Sairam) entering the monastery and leading a horse by the bridle. All came to meet him, but he disappeared suddenly. He was also seen at other places.

The princes, dignitaries, commanders and other officers in northern China,¹⁷⁰ addressed letters to the master inviting him to visit them. These invitations succeeded each other like the spokes of a rolling wheel; but the master answered, that he was sorry he could not divide himself into several bodies, to satisfy the wishes of all.

According to a vow taken at the time Ch'ang-ch'un passed the battle-field of *Ye-hu-lin* (see note 16), covered with white human bones,

164 A defile leading through the *Yin shan* mountain, north of Kukukhoto.

165 According to the great geography of the Chinese empire, ancient Feng-chou was near the present Kukukhoto or 歸化城 *Kui-hua ch'ing*.

166 Palladius states that the military place *Hia-shui li*, named after a lake (*li*) at the frontier between China and Mongolia is often mentioned in Chinese history.

167 At present *Ta-t'ung fu* in Shansi.

168 The present *Sün-hua fu*, a large city on the road from Peking to Kalgan and Russia.

169 All the places mentioned can be found on modern Chinese maps between *Ta-t'ung fu* and *Sün-hua fu*. By *Hun ho* the river *Yang ho* of the Chinese maps is meant. It passes *Sün-hua fu*, and joins further to the south-east the *San-kan ho*, when the united river takes a south-eastern direction, and passes about ten miles west of Peking. This river bears to the present time the name *Hun ho*.

170 河朔 *Ho-so*, i.e. north of the Yellow river.

there was on the 15th a service performed by Ch'ang-ch'un's disciples at the temple of Lung-yang kuan in Te-sing (now Pao-an chou), to help the destitute souls to pass over.

After the service, an officer from the emperor arrived to inquire about the master's journey, health, etc. The master spent the winter at Lung-yang kuan.

The governor of 燕京 *Yen king* (the present Peking), and other officers from that city sent an express with a letter to the master, in order to invite him to stay in the temple *Ta-t'ien-chang kuan*, to which he assented. He started, passed *Ka yung* (see note 11), and proceeded south. At 南口 *Nan-kou*,¹⁷¹ in the temple of *Shen-yu kuan*, the Taouists of Peking met him. The next day venerable old men, men and women assembled from all sides and accompanied the master with fragrant flowers, when he entered *Yen king*, and the people bowing before him obstructed the road.

At the time the master started for the west, the friends wished to know when he would return, to which he replied: "In three years,—in three years;" and indeed his prophecy was realized, for it was on the 7th of the 1st month 1224, he arrived at the temple of Ch'ang-t'ien kuan.¹⁷²

Having brought back the traveller from a long and painful journey to his native soil, I break off the narrative of his adventures. The *Si yu ki* continues Ch'ang-ch'un's biography until his death; but the further events of his life are of little interest, and have nothing to do with my programme. I will only briefly state, that the master remained at Peking, where he died on the 9th of the 7th month 1227. Next year, his disciples with the help of a great number of other Taouists arrived from different parts of China, built for the mortal remains of the sage a monastery, the buildings of which were finished in forty days. The 9th of the 7th month was fixed for the ceremony of transferring and burying the body. During the 6th month heavy rain fell uninterruptedly.¹⁷³ The people were afraid, that the ceremony would be hindered; but on the 1st of the 7th month the heavens suddenly cleared up, and all were much gratified. When the coffin was opened, the appearance of the master was the same as he showed in his life. During three days people came from far and near, princes, officers and others, more than ten thousand. All were astonished at

171 *Nan-kou* is still a little town at the southern issue of the defile of Kuan-kou, about 30 miles N. W. of Peking.

172 Ch'ang-ch'un started three years before from the temple of Lung-yang on the 8th of the 1st month 1221.

173 It seems the climate of Peking has not changed since that time; for now during the 6th Chinese month (second half of July and first half of August) the rain-fall at Peking is still so abundant, that all communication becomes interrupted, and a great part of the capital is inundated.

this wonder and laid their hands on their foreheads. The funeral ceremonies continued three days.

On the 8th of the 7th month at eight o'clock in the morning, at first black cranes (玄鶴 *hūan hao*) flew past from the south-west; then followed white cranes (白鶴 *po hao*).¹⁷⁴ The people looked at them with astonishment. On the 9th at midnight was the last funeral service, after which the mortal remains¹⁷⁵ of the master were buried in the monastery. This monastery received the name 白雲觀 *Po-yün kuan* (the monastery of the white clouds).¹⁷⁶

VOLITION AS A CAUSE.

By REV. D. VROOMAN.

ONE of the most fundamental conceptions or convictions of the human mind is, that for every effect there must be an adequate cause. Closely akin to this is the conclusion, that this is a law of nature, so established that given causes, operating with stated force, uniformly produce the same effects, and no others. This connection between cause and effect, is, in many cases, so palpable and plain, that even a child cannot fail to discover it. But in many other cases it is absolutely invisible, and beyond the reach of the senses; in such a case it can be discovered only by the reason.

All materialistic philosophers recognize this law, as the foundation of all their speculations; and yet those who deny the agency of an invisible God, practically, in this respect, ignore it.

174 According to A. Palladius, the Taoists consider cranes and storks as the birds of sainted and immortal men. On cranes the Taoists who have attained perfection are said to soar up to heaven. By white crane the beautiful *grus montignesia* is meant, a bird of great popularity among the Chinese. It is commonly called 仙鶴 *sien hao* (the crane of immortality), and often represented in Chinese drawings and embroidered upon the dresses of Chinese officers (a Manchoo custom). This crane is of large size, and of a splendid white colour. Only the neck and some feathers of the wings are black. The top of the head is red. The black crane is probably the *grus monachus*, but it is rather of a brownish colour. Marco Polo speaks also of a crane in Mongolia (Yule's *Marco Polo*, vol. i, p. 260), which is as black as a crow, and mentions another, the biggest of all, which is all white. This is doubtless *grus montignesia*. The stork is called 鶴 *kuan* in Chinese. There are white and black storks.

175 The Chinese text has 仙蛻 *sien jui*, literally the snake's skin of the immortal (part of man).
176 The temple or monastery of Po-yün kuan exists still west of Peking, one *li* west of the *Sipien men* gate. At the time it was built, it was inside the wall of Peking, but as under the Ming dynasty the capital was lessened, Po-yün kuan remained outside. Archimandrite Palladius, who has visited the monastery, states, that it is still the first Taoist monastery in China. In the principal temple, where the remains of Ch'ang-ch'ün repose, there is a statue (*idol*) representing the sage. In another temple we find his statue again, and those of six of his disciples. A third temple contains the statues of his eighteen companions of travel. On the 19th of the 1st month, the birth-day of Ch'ang-ch'ün is celebrated every year in the Po-yün kuan, and the people of Peking repair in great numbers to this place.

According to this law, every phenomenon must flow from an adequate antecedent cause. Now what are termed by the chemist elements, or elementary bodies, are found to combine in fixed numerical proportions. This fact,—this phenomenon, has been discovered, and forms the basis of modern chemistry. In view of this, we put the question to the skeptic,—what cause is antecedent to this undisputed phenomenon of numerical combination? The phenomenon is undeniable, but the cause, we believe, lies beyond the researches of material chemistry. Numbers may be applied to enumerate individuals, or to estimate quantities of every conceivable description. But numbers, in themselves considered, are purely a mental product,—a phenomenon of mind.

No one will deny that the whole science of pure mathematics, is thus named *pure* because it has in it no element of matter, but is entirely and absolutely a mental product,—a phenomenon of mind. How does it happen then that phenomena purely mental, and other phenomena purely material, come to have this universal correspondence? So far as man has any agency in it, there is absolutely no relation of cause and effect between the products of his mind and the numerical relations of matter. The chemist only discovers what existed in nature antecedent to man. Being already in the possession of numbers, he finds the numerical relations of matter precisely in accommodation to his use and benefit. Had he power, he might wish to change some of these, so that they would combine in different proportions. But in elementary substance, change, it is evident, could be effected only by volition; and as his volition cannot reach that end, he is powerless to make changes in elements. Some antecedent cause, more powerful than his volition, has fixed the nature and decided the numerical combinations of all matter.

This correspondence between the relations of elements of matter, as they are now called, and the numerical science in mind, point clearly to a common origin, or cause, as antecedent to both.

Now, as it is impossible to conceive of the origin of a simple element, except as the product of volition; and since numbers are purely mental, we are forced to consider the quality of mind that works in numbers, and the quality of elements that combines them in numerical proportions, as the result of volition, and to consider that same volition as the *cause and origin* of all things.

Thus we see that the ultimate root or spring of all phenomena must be found in some personal will going forth in volition. The universe came into existence, and is still sustained by the command of God. God is a Spirit, and having no body through which to operate, he performs all his works by simple volition.

All the forces, agencies, activities and order of phenomena in what we call nature, are but the outflow of his volition. The sequences of antecedent and consequent, called cause and effect, were all appointed by him. All that are termed laws of nature were established by him, and unless for some wise end he sees fit by volition to suspend or modify them, they continue uniform in action and results. However, to us, second causes may seem to intervene and entirely conceal his personal agency, yet is it true, that he works in everything, and only by volition. By volition he controls men. By volition he brings across their pathway obstacles, various influences, and combinations of circumstances, that lead them to decide in regard to certain courses of action. All his works for the good of mankind must be referred to volition.

But there is a still more practical view of volition in which we may be interested.

God has ordained that man should be a co-worker with himself, for the recovery of the race from sin and rebellion. Man, made in the image of God, has a small sphere in which he operates by volition. Man can command his body by volition, and through that he may operate upon external things, or upon other men. But his sphere of activity is thus extremely limited, and all labors thus put forth, could never allow him to feel that he was participating in the grand and glorious work of saving the whole race. All the efforts he could possibly make through his body must be limited to a few individuals, and these would not permit the feeling that his labors, in any way reached beyond the limits of his personal efforts. This work differs from all other in the world.

A number of men might undertake to co-operate to carry stones to raise a monument. Each might also earnestly desire to have it carried forward with greater rapidity; but all such desires would avail nothing. Only by putting forth muscular effort would the stones be raised, and the monument erected; and when completed, each could claim a definite and distinct share of the honor, just in proportion to his labor in rearing the structure. This would be a fair example of man as a fellow-laborer with man. The human will operating through the material body, over which it has a certain control, overcomes the inertia of the stones and the force of gravity, and rears the monument. The whole is only a material structure; all is visible, palpable and local. There is in it nothing of the spiritual. There is no element of the universal. There is nothing grand, glorious, or God-like.

The efforts of man, as a co-worker with God, in the recovery of the race are altogether different from this. The Divine Being with

whom man is here a co-worker is invisible, and the part of the work done by him, is also invisible. No one can define his own agency, and say precisely how much of any such work he has performed. Unless he have the co-operation of God at every moment, he can effect absolutely nothing. He may labor with all his energy; but unless the volition of God goes forth in harmony and in sympathy with the human volition, no good will be effected; and the merely human labor will be only fruitless toil. For the salvation of souls man may work with God; but he cannot work without him or independent of him. Man alone can do nothing to save man. We have seen that what man does through the medium of his body is accomplished by volition. Since God works by volition and so does man, if we come to the last analysis, we shall find that all intelligent work is done by volition, and only by volition. The conversion of the world must be effected by volition. It can be done by nothing else. In this fact we have the *nexus* of the finite and the infinite. In this, and in this alone, is it possible for finite man to be a co-worker with the infinite God. The volitions of man for the recovery of mankind may find some expression in self-denial, in contributing to missions, and in muscular or mental labor, but they are not limited to such local forms of expression, or manifestation. Man has the power to will to a far greater extent than he has the command of external forces, to carry his volitions into execution. But this discrepancy is not insurmountable. Provision has been made, so that those who are co-workers with God, may have every right volition carried out in action. The volitions of God are pure and simple. All forces obey his mandates. The visible labors of man must be limited and finite. But as a co-worker with God, his desires and volitions may go forth in sympathy with him, for objects and ends which only infinite power can compass.

God has established an order of law or sequence in the material world, and he wills that so far as nature is concerned, this order shall be preserved; but he has endowed man with power to modify these sequences in accordance with natural laws. Men wisely cultivate a field and make it produce more than otherwise it would, and thus the multitude are fed. Human volition often interferes with what nature herself would do. God has also established an order of sequences in the spiritual world, and he wills that this order of law should be preserved; he also wills that in accordance with his appointed order of things, men should be converted through human effort; and this order includes the volitions of man as a means. As man may by volition, modify the products of the earth, and thus improve the race in material things, so also by volition, without interfering with

spiritual laws, may he modify man's spiritual condition. But he must do so as a co-worker with God. God has no partialities. He is no respecter of persons. He wills that the whole race should, in accordance with the laws of spiritual being, repent and be saved. But he also wills that the whole race should perish in perdition sooner than suffer one jot of his holy law to suffer dishonor. Every truly spiritually-minded man and woman, every converted sinner, must have the same mind, in this respect, as God himself.

If ye have not the spirit of Christ ye are none of his. How then shall good-will towards all mankind find efficient expression? How shall the heart go forth in volition to help to secure the salvation of the whole race? By what method is it possible for the volitions of man to expand, and go forth in efficient expression, until they touch every object embraced in the volitions of God, with whom man is a co-worker? Or, in other words, how shall man be a co-worker with God in the whole field of effort, and help in the recovery of every rebel man now living, or to be hereafter born? Only by some method of doing this can the God-like heart be satisfied. The answer is not unknown. The method is that of prayer. By prayer, and by prayer alone, can finite man merge his volitions in those of the Infinite, and send them forth invested with the escort of infinite wisdom and power. Through this divinely-appointed law, that volition as a cause, may find efficient expression in prayer, it is made possible for the humblest child of God to be a co-worker with him, in the grandest and most glorious achievements that infinite love can suggest, infinite wisdom devise, and infinite power accomplish.

THE OPIUM REFUGE AND GENERAL HOSPITAL AT HANGCHOW.

By REV. G. E. MOULE.

IT is about fifteen years ago that an Indian civilian was induced by conscientious motives to resign his office, as a collector of the opium tax. Having learnt the enormous mischief occasioned by opium-smoking in China, and having then recently commenced in earnest to apply the laws of the gospel to his own conduct, he felt unable, under the rule—"Whatsoever ye would that men should do to you, do ye even so to them:" any longer to take part in a system, whose effects on mankind were so evil. He was not satisfied, however, simply to disconnect himself with a trade and a policy of injury to mankind; he wished also, in some measure at least, to undo his own share in the evil; or if that were impossible, to express in a practical way his sympathy with the

sufferers. Having made enquiry through a missionary of the Church Missionary Society, at that time stationed at Bombay, and through the late Bishop Smith of Hongkong, he ascertained that opium-smokers were in some cases anxious to be emancipated from the enslaving habit; and that with medical help it was not difficult to effect their object. Thereupon he placed sums of money, on the whole upwards of £3000, in the hands of the committee of the Church Missionary Society to be applied as they might think best, to the object of assisting opium-smokers who wished to break off the habit, and of checking in any way that seemed feasible, the mischievous practice of opium-smoking. It was understood that this money formed the whole amount of the civilian's savings during his tenure of office. It is believed that his worldly circumstances were not such as to make the gift,—an offering of love and sorrow towards God and men,—at all less costly than it seems.

The first instalment of the benefaction reached us at Ningpo in 1859; and as no medical man was then in a position to undertake the work, a school-house of the Church Missionary Society was set apart as a temporary hospital, and Mr. Gough, with some medical advice from Dr. McCartee and Mr. J. H. Taylor, took charge of some hundred and fifty opium-smokers, who successively, in the course of a few months, came to him begging for relief. The majority of these men were from *Tung-yang heen* in the department of *Kin-hwa*, more than a week's journey from Ningpo. How these remote people first received the hint, that they might get assistance from Englishmen in renouncing the habit which Englishmen had done so much to foster, I do not know; but I well remember the earnestness with which the first party of six or seven peasants, their packs on their shoulders, and good Carolus dollars to pay their expenses in their hands, urged my elder brethren to take pity on their condition, and to do an act of merit by helping them to reform. There was some hesitation at first; partly because none of us had sufficient medical knowledge, partly because of the disturbed state of the country when the Tae-ping rebels were overrunning the south of Chekeang; and some of our timid natives warned us that our visitors were very probably rebel spies. The hesitation however gave way to the apparent sincerity and urgency of the applicants; and they, and a succession of parties like them were received and treated by our dear brother, until his health was seriously affected by the strain, and in the following year he was compelled to return to England. Earnest as the applicants always were, and ready to make deposit of considerable sums

of money according to their means, they hardly ever failed to become restive and apparently ungrateful during the course of treatment; and it became a matter of exceeding difficulty to maintain order amongst them, or to prevent their smuggling into their temporary asylum, supplies of opium, wine, etc, etc. Some time after the experiment was closed, two catechists were sent down to *Tung-yang* to make enquiry as to the reality of the reformation effected. Unhappily the result of the enquiry led to the conclusion, that a very small proportion indeed of the whole number had resisted the different temptations to return to their old habit. Only a few months later the Tae-pings took possession of *Kin-hwa foo*, and a large number of the population of *Tung-yang* and the other districts perished by famine and the sword.

It was I think just ten years ago, that the anonymous benefactor sent the bulk of his denotion, £3000, to the secretaries of the Church Missionary Society. Their first step was to direct enquiries to their missionaries in China, as to the best method of carrying out the intention of the donor. What was the general tenour of the replies to these questions I do not know. Some at least, influenced by the experience of 1859-60, deprecated the establishment of an asylum, and were in favour rather of opening a general hospital or medical school, by which it was thought, the good instead of evil, so much desiderated by the anonymous benefactor, would be done to the Chinese generally, though not precisely to the opium-smoking class. The trustees however considered that such charities would not carry out, literally enough, the wishes of the donor; and they accordingly requested Mr. (now Bishop) Russell, upon his return to China in 1869, to take steps to open an asylum as soon as possible. His attempt, which was of a similar nature to Mr. Gough's ten years earlier, resulted in several cures; but it came to a stand-still for want of a suitable building; the one in which it was commenced being required for other purposes.

At length in 1871, the secretaries of the Church Missionary Society obtained the services of Dr. Galt of the Edinburgh Medical Missionary Society, and under advice from Mr. Russell, instructed him to establish an Opium Refuge at Hangchow, as soon as his knowledge of Chinese permitted it. He thus became a member of this mission; and the European and American missionaries who had hitherto been without any medical aid nearer than Shanghai or Ningpo, secured the advantage of a resident doctor. The doctor reached us on one of the last days of 1871.

His first year,—amid many interruptions, occasioned by his practice amongst the missionaries, and also by house building,—was spent in acquiring the language. He treated a number of native patients

recommended by the missionaries ; but he did not commence his special work till the close of last year. During the former part of that year he had necessarily spent much time in superintending the erection of the refuge, which is a native house forming originally part of my premises ; and which, when repaired and removed to the doctor's compound, proved sufficient to accommodate twenty-four native beds in three large wards ; besides containing a large reception room also used for religious worship, a surgery and consulting room and offices.

It is rather cramped in the last respect, and also in respect of accommodation for general patients, or such as require quiet and separate treatment. It is hoped that before long additional buildings may be erected, if funds for the purpose are forthcoming. The staff at present consists of a native Christian assistant, whose chief defect is his very limited education, a cook and helper, and a porter. A pupil from the mission school at Ningpo is to join the hospital in the autumn. The doctor's duties and responsibility without any skilled help, and without a chance of professional consultation are very heavy indeed. He opened the hospital to opium-patients last autumn. They came at first but slowly ; and the out-patients, who are attended to every Tuesday and Friday, were by no means numerous. Since February however (China New year) the hospital has been getting more and more popular ; opium-smokers eagerly waiting for their turn to be admitted, and the reception-room crowded every week with an average of more than ninety out-patients.

The *opium-smokers* are admitted upon payment of \$2, which is sufficient in most cases to defray the cost of their maintenance, during their treatment in the hospital. This period varies from fifteen days to three weeks. Hitherto they have been admitted at the rate of about twenty at a time, and as fast as vacancies occurred. It is intended in future to admit only once a month, so as to allow the doctor and his staff a little breathing time between one party and another. The treatment consists mainly in an immediate prohibition of the opium-pipe, and a gradual reduction of the amount of opium-stimulant, administered in a liquid form, and combined with other stimulants and tonics. One or two patients had proceeded to such an excess in the amount of the drug smoked, that their system was hardly able to bear the ordinary form of medicine. They were however recovered by special care and appliances. One of them was in the habit of smoking as much as nine drams of opium daily ; another, eight drams. The whole number of cases treated since the close of last year is upwards of one hundred and sixty. They were in character and behaviour while in the hospital very much what might have been expected.

A very few came reluctantly at the instance of relatives. The majority were most urgent to be admitted; and expressed the utmost readiness to conform to rules. But in the course of three or four days, when the gradual diminution of the opium began to be felt in the form of lassitude and general *malaise*, they would become discontented, insolent, and uproarious. It was not uncommon for the majority of those in the hospital, after spending the greater part of the day in bed, and taking their first meal in the afternoon, to make a riotous demand at the hospital kitchen for another meal at some time between ten o'clock and midnight; and then to spend the rest of the night in loudly abusing the doctor, the assistant, and foreigners and Christians in general. Another manifestation of a mutinous spirit which occurred not unfrequently was the throwing of food, basins and all, out of the window; and the hurling of furniture and other heavy missiles at the head of the porter, who was particularly unpopular, on account of the check his office compelled him to put on the excursions of the patients. It would not have surprised me, if Dr. Galt had resolved to postpone the renewal of the experiment, until he could meet with assistants of sufficient tact and resolution combined to put a stop to such proceedings. He has not done so however; and though much exhausted by his first half-year's campaign, he hopes to re-open the wards before the end of August.

The whole number of patients happily have not been guilty of the mutinous practices described. A certain number,—perhaps, speaking by guess, as many as ten per cent of the whole,—have been honestly grateful for the boon afforded them. Two amongst these latter are military graduates; who not only conducted themselves well and shewed an interest both in religious and scientific books whilst in the hospital, but have kept up an interest in the doctor's work and in Christianity since their cure. One of them, having no employment at the time, made himself exceedingly useful by spending nearly all his time for some weeks in the hospital, assisting the dispenser, keeping order among the out-patients, and on more than one occasion quelling the turbulent complaints of the opium-patients. No remuneration whatever seemed expected for this, and in fact beyond a present of medical books from Dr. Galt, and his meals during about half the time he was with him, he received nothing.

Daily morning and evening worship is always maintained in the reception room, and most of the in-patients attend with some regularity. A few of them also have purchased copies of the Scriptures; and the graduate just mentioned, besides buying all the religious books Dr. Galt could supply him with, also purchased a copy of Dr. Kerr's new work on chemistry.

The relief of *out-patients*, though they are attended to only twice a week (on Tuesdays and Fridays), is also a task involving no small labour. Since February upwards of a thousand individuals, making near three thousand applications, at the average rate of about ninety each open day, have been relieved. They were of nearly every class except the highest; from beggars to well-dressed women who came in sedans. They were admitted as early as 8 A.M., soon after which the doctor began his inspection, admitting usually four patients at a time to the consulting room. He had seldom finished by 1 P.M.

The assembled patients were always addressed, and some portion of Scripture read to them, by a member of our mission; and although from the variety of dialects in the assembly, and the hitherto imperfect arrangements for keeping order, it is a difficult audience to address, I have often witnessed eager and intelligent attention on the part of many of the hearers. Occasionally portions of Scripture were sold to them; and more than once the address was followed up by interesting discussions.

Capricious as our Christians often are, in preferring the Chinese doctor and his drugs to the scientific 'foreigner, there seemed a tolerably strong preference amongst these out-patients for the foreigner. On one occasion there was a little discontent, occasioned by the idea that patients were going into the doctor's presence out of turn. One young man became so excited and violent, that I thought it necessary to have him expelled; and on returning to the reception room appealed to the other patients, not to be so unreasonable as to impute unfairness to the doctor, who was wearing himself out to benefit them. I pointed out to them, that there were not only native doctors whom they might consult, but, if they were poor, there were two or three free (*native*) dispensaries where they might obtain help. The mention of the native dispensaries called out a very warm expression of preference for Dr. Galt and his medicines, and the conduct of the expelled patient was loudly condemned.

In bringing my sketch to a close, I would beg the prayers of the readers of the *Recorder*, on behalf of Dr. Galt in his anxious and most laborious task; both that his medical treatment may be blessed to effect many cures, and relieve many from the fascination of opium-smoking, and that by word and example he may be enabled to spread amongst the patients and their friends, the saving knowledge of our Redeemer.

His colleagues, who do what they can to second his efforts by addressing the patients, would also ask for an interest in the same

prayers, that genuine faith and love may always stimulate and guide their addresses, and that speaker and hearers alike may be under the influence of the Holy Spirit.

HANGCHOW, August, 1874.

NOTE.—As allusion has been made to Dr. Galt's medical attendance on mission families here, it may be well to explain, that whilst such attendance of course taxes his strength and leisure to some degree, it does not at all affect his pecuniary position. The hospital is maintained under the direction of the Church Missionary Society, in the first instance by an annual grant from the Indian collector's donation. Taking the last quarter as a sample, this grant supplied about a third of the whole expense; fees paid by missionaries and the opium patients' entrance payments furnished more than one half; and the remaining fifth (approximately) was met by the Church Missionary Society. This society, which employs, amongst American Indians, Africans on the west and east coasts, in all parts of India, in New Zealand and Mauritius, in China and Japan, upward of two hundred European agents, counts among them hardly two or three medical missionaries. So far as I am aware, our Dr. Galt, and a Cambridge M.D. Dr. Maxwell in Cashmere, are the only examples. Hitherto they have felt it to be their first duty to provide for the literal preaching of the gospel; and hence, highly as they estimate the influence for good of all efforts of Christian benevolence, they have not seen their way to apportion any large fund to hospitals.

G. M.

MONGOL TOILET.

HOW do Mongols of both sexes living in the same tent, manage to dress and undress with decency? This is a great question among foreigners who enter a tent and see how confined it is; and rash people are apt to jump at once to a conclusion and condemn them as destitute of all delicacy. This is unjust. It is true that there is no place for retirement, but it is also true that a Mongol woman can get up and dress with perfect propriety in a tent full of men. It is all in the dress. The dress of both sexes, as far as shape is concerned, is pretty much alike; the main difference is that the men gird themselves with a belt, while the women allow their long garments to hang loose from shoulder to heel, and hence it comes that the common word for "woman" in Mongolia is "*beltless*." When a Mongol goes to bed he takes off his belt, unbuttons his coat, gets his arms out of the sleeves, so that he is all inside his robe as if it were a little tent, stretches himself on his felt, face downwards, and, covered by his coat, resting on his toes and head, divests himself of his nether garment. His coat he has for blankets, and under it he curls himself up, needing no other covering except in cold weather.

In the morning before rising he may be seen making strange movements, and then he suddenly rises up inside his coat and with his nether garments on all right. Women button up their coats at once and commence household duties. The long wide robe hanging loose gives them a very slovenly appearance, while in milking and cooking

great part of the gown lies about on the dirty ground, and in general the women appear slatternly in the extreme. The loose gown once appeared to advantage. A traveller crossing the desert in a camel cart, was for a time puzzled one forenoon to know what the woman,—who, mounted on a camel, led his cart camel,—was about. Her hands disappeared, and inexplicable leanings and movements were seen about the shoulders, till at last the gown slid off and revealed another, more suitable to the increasing heat of the day. The girl had managed to change her dress while riding her camel and leading the cart, and had done it so adroitly and modestly, that it was impossible to tell what she was about till the process was complete.

Men on rising usually crouch down close to the fire, open their coat and sit lazily warming themselves and smoking. After a while they look about for a short cotton garment which is worn under the coat, and which might by extension of courtesy be called a shirt. The production of this garment is usually the signal for the most unpleasant sensation that a foreigner is conscious of in connexion with Mongol dressing. The shirt was probably new or washed six months ago, and being constantly worn has an unpleasant look. The first step in the process of manipulation, is with a view to the temporary purification of the habiliment, and will better be left undescribed. It has next to be warmed. This is done by holding it over the fire in the smoke, with the occasional improvement of extending the sleeves opened, so that they act as chimneys. The garment is now ready for putting on. *They* seem to like it, but a foreign spectator cannot help shuddering at seeing six months perspiration and soot warmed up and applied to the skin of a Mongol even.

Washing is another sight. The Mongols wash once a day. A little water is poured into the ever-present wooden cup, from which it is either emptied little by little into the hand, or taken into the mouth and squirted out as needed. Washing is usually confined to the face and hands; neck and everything else not being regarded as standing in need of water. The washing itself is not so bad, but the "drying" is a little out of the way. With his ordinary want of forethought, a Mongol usually begins to think how he is to get his face dried only after he has got it washed. As he looks round dripping, most probably the first thing that catches his eye is the "shirt" aforementioned, and it is pressed to do duty as a towel. A more provident Mongol has a handkerchief, which is but a slight improvement on the shirt. There is another method in vogue, mostly among girls. When the washing is completed, the hands are rubbed slowly over the face, gathering the moisture, which is sucked from them as they pass over the mouth.

The sound and the idea are not pleasant, but it is undoubtedly the cleanest method of wiping the face, and as such perhaps the least disagreeable to the beholder. Feet are never washed except by accidents, such as herding sheep in the rain, or crossing a stream on foot. Bathing is not customary. Said a Mongol, "It is too cold in winter; in summer the flies bite." This is of course the sluggard's excuse. If they were alive to the importance of it, nine-tenths of them could secure a bath with very little trouble. I once met an invalid, who being a doctor, prescribed hot bathing for his disease, and had fitted up a gem of a little bath in his tent. He had sunk into the ground, a tub about three feet deep and big enough to sit in, and hung from the roof of the tent two felt curtains. All he had to do was to get inside, close the curtains, and then he was at liberty to dress and undress in complete retirement; and this is probably the shape the Mongol bath will take, when the Mongols are persuaded of its utility as a preventive against disease. They already believe in water as a curative agency, and flock to hot and cold springs in Mongolia and China. Few of the invalids of long standing have not at one time or other tried hydropathy, and many have tried it with remarkable success.

But to return:—the dress of the poor is wretched. Men and women go about in rags, tatters, and filth, shivering in the cold. The rich dress impressively. The men have beautiful robes lined with the finest lamb's skin, and hang a profusion of massive silver ornaments from their belt. They are also great on fur caps, and one may sometimes meet a man wearing a cap worth as much as all the rest of his clothes put together. But the true criterion of a Mongol's wealth and standing is his snuff bottle; and as custom requires him to hand it on introduction, one can make a good guess as to the position of any man he may meet. These bottles come from Peking, and range in price from a few cents to eighty taels. The cheap ones are made of glass; the valuable ones are beautiful stones skilfully hollowed out and nicely finished. Women do not usually carry a snuff bottle, but on ceremonial occasions they also produce it from the box where it is stowed away. Women's bottles are almost uniformly small, thin, flat stones, with scarcely any capacity; and, as far as I have yet seen, always empty. The being empty does not matter. It is handed with due ceremony and form, and the recipient, too polite to see that it is empty, smells it deliberately, and returns it with dignity.

But the most remarkable parts of Mongol costume are the hair ornaments and head-dresses of the women. Even a poor woman, if married, has a profusion of silver ornaments and fittings on her head and hanging from her hair, which contrasts strangely with the dirt and

squalor of her general appearance. The precise nature and shape of these ornaments vary with the tribes; and any one well up in this species of heraldry can tell a woman's tribe at a glance. But though they vary, they all agree—in being cumbersome,—perhaps a Mongol would say impressive,—and in necessitating a style of dressing the hair, which when once performed, will most likely be allowed to stand undisturbed, till growth disarranges it and demands fresh attention. Perhaps one may think a head not dressed for a month would look untidy. Not at all. Though the hair from which the pendants hang is not undone, the upper hair can be dressed, so as to look quite neat. *They smear it with glue*, and if one does not know and does not examine too closely, it looks well enough. Some of the tribes have hanging ornaments, which are suspended from a band running round the head, and kept in place by a hook in the ear. As these pendants are heavy, it is quite painful to see how the lobe is distended when the head is bent forward; and the unpleasant feeling is increased, by noticing that many of the elder females have had their ears rent open,—some of them more than once. One tribe I am acquainted with, has a head dress for its matrons, which projects up and makes it impossible for a cap to sit on the head. On occasions of ceremony, such as formal introductions, or the meeting of friends after absence, a cap must be worn. It is placed above the ornaments and tied on, remaining all the while clear of the head, and looks so absurd that it requires an effort to receive the lady's snuff bottle with becoming gravity.

The every-day gear permanently worn is sufficiently cumbersome, but on gala days a perfect curtain of beads is superadded; and when a crowd of women, arranged in flaming dresses and rich fur caps, enveloped almost to the waist, in strings of red coral beads, and flashing with the sheen of silver ornaments, take their stand together in the verandah of a temple, the effect is simply grand. In the presence of such a sight, none but the blind and the prejudiced would refuse to admit that the beauty of these Mongol women is enhanced by their ornaments. The Mongol women on seeing foreign ladies, are struck by the absence of head gear; and we are in the habit of trying to persuade ourselves that beauty is, when unadorned, adorned the most. Mongol women when young are often beautiful, but always look best in their ornaments; and perhaps their foreign sisters might gain something, as far as mere look is concerned, by an impressive head-dress, though coral beads and glue would hardly do. The difference between them and us is this: the Mongol woman's field of attraction is confined to her face and appearance, while we estimate a lady's worth, not so much by her looks as by her mental qualities. The Mongol woman is

scarcely taught that she has a mind at all, and it is not strange that having nothing else to recommend her, she should excel us in making the most of her face. The Mongol ladies outdo western ladies; but this is not all,—Mongol gentlemen's dress is more becoming than ours. To be convinced of this, you have only to glance at a foreigner in his tights and short coat, and a Mongol in his ample robe flowing down to his heels. We do not grudge him his looks. If we had as little to do as he has, we might dress as well; but while our ladies have intelligence and we have activity, we can afford to let the better-dressed Mongol sit in dignified laziness, and contemplate the superficial charms of his superiorly adorned wife.

HOINOS.

NOTES OF A VISIT TO NAN-CHANG FOO 南昌府.

By REV. J. ING.

ON Tuesday, July 14th at 5.30 P.M., we set out from Kiu-kiang by a small native boat for Wu-chen, whence we were hoping in a few days to proceed sixty miles farther south, to Nan-chang the provincial capital of Kiang-si. By 9.30 P.M. we had made twenty miles, to the district city of Hu-kow, at the mouth of Po-yang lake, into the harbor of which, a mile from the Yang-tsze, we gently floated on the back-water current. Just before arriving we observed a comet in the north-west, not much above the horizon, which immediately threw our ship's company (three celestials all told) into a *mantic* rhapsody, and the cook taking the lead, prophesying said: "Rebellion is coming which will take its rise among the people. The Chinese are *seemingly* overhung by the comet." We joined issue with these unlettered presagers of the future to no avail. "Evil days are coming" they said, "Chinese, unlike the men of other nations, are desperately wicked and addicted to strife, sedition, rebellion and every crime known to the law." So ran the tenor of their gloomy enunciations. For this torrid season the night was delightfully cool, and we slept from tattoo to *reveille*, one sound refreshing slumber; till aroused to a world of care by the boatmen in the confusion of setting sail. The heavens were unpropitious, and an adverse wind drove us into a small anchorage, where we passed the heat of the day; when just as the king of day hung upon the summit of Lew san 廬山 our small craft was again in motion, and crossing the Po-yang lake 鄱陽湖 twice, a distance of twenty miles was made to the old town of Tsu-che 朱溪, five hundred years ago a place of importance, but now utterly gone to decay. Another good night's rest and

morning dawned upon us with storms arising in the north and south, accompanied by thunder and lightning, as we sailed for Wu-chen 吳城 ten miles distant, where we arrived at 7 A. M. on Thursday. It was a quick trip for the season of the year. That day and the following were occupied with preaching in the chapel, assisted by our native helper. On Sabbath we had the quarterly meeting. The presiding elder preached from Luke vii : 50; immediately after which we held a baptismal service. There were three candidates,—two women and one man. Of the former, one was over fifty years of age; the other two being under thirty. The two women during their eight months of probation studied, and were able to read understandingly, the catechism and hymn book. The young man was able to read the New Testament, only indifferently. In the afternoon, another sacramental service was held; five natives partook of the communion, one member being absent, in the country.

Having resolved for convenience to adopt the native costume, on Monday morning a barber was called, who shaved my head in native fashion, and attached a queue to my crown. I then clothed myself in the loose cool grass-cloth garments, which I had taken care to prepare before leaving Kiu-kiang. With Chinese shoes upon the feet and fan in hand attended by a native colporteur I proceeded up the street to the Tsean-tsau ma-tau 全楚馬頭 where we embarked in our boat. We had three boatmen,—two men and a boy. The two men were inveterate opium-smokers, while the boy seemed constitutionally opposed to every practice tending to personal cleanliness. We had a head wind and made only twenty miles the first day, through a level country, the river averaging about half a mile in width. Tuesday evening found us at Tsiow-sha 樵舍 forty miles from Wu-chen and twenty from the capital. The natural scenery at this point is decidedly interesting; the country is mountainous, and affords one or more commanding and beautiful prospects, sufficient to allure the curious traveller from the direct line of his course. On one of these points, immediately commanding a grand sweep of the river, stands a temple dedicated to the goddess of mercy. A young Buddhist priest, with whom we had some conversation a year previously, was still in charge of the temple.

Wednesday morning at day-dawn we had a light wind which soon failed us; but by patient toiling at the oars, early in the forenoon the capital appeared on the horizon of our vision. There was the brick wall, say fifty feet high, of the great city of half a million souls. The wall has seven gates. There was a forest of masts stretching for miles along the city side of the river, immediately under the wall. We

beheld neither lofty spire nor mighty edifice, rising heavenward to welcome us. The office of the provincial treasurer, consisting of a cluster of Chinese houses interspersed with trees,—the tops of the trees and buildings only being visible to us,—was the most conspicuous place within the city. The river is about two-thirds of a mile wide; it divides into two branches at the lower end of the city; the right branch leading off to Jaou-chau foo 饒州府 sixty miles distant; while the main branch passes on by the city to about opposite the treasurer's *yamun*, where it again divides, the right branch leading to Foo-chau foo 撫州府 distant by land sixty miles; the other to Kan-chau foo 贛州府 three hundred miles distant. All these branches are said to be navigable for Chinese shipping the whole year.

What a grand center for missionary operations! All these great cities, teeming with hundreds of thousands of people are to-day without a single Protestant missionary. The field is open,—waiting,—the harvest is great. Would that the Lord would enable us soon to commence active operations in this heathen capital, that is said to contain two hundred idol temples of the largest kind, while the lesser shrines are without number. We anchored near the Ta-shen men 得勝門, and having called two chairs for myself and colporteur, we entered the city by the above-mentioned gate, with a native attendant Chen Ping-an 鄭平安, a member of the little church at Wu-chen. Making our way to the Sin-kean 新建 hsean *yamun*, which was at least two-thirds of a mile distant, our chairs were put down within the gates, while the attendant went forward to present our cards. The sse-ya then advanced, and invited us into his office fifty yards away, just inside the second gate, on the right hand.

"The hsean 縣 is not at home," the secretary at once informed me. "Very good" I replied, "we can present our business to you as well." Tea was served; the people came in crowds to see us; many of them went away doubting, while some left the door murmuring "no foreigner,—is either a Cantonese or Ningpo man;"—but this is the usual verdict of persons in the interior, whether we are in foreign or native dress; and I am glad that it is so,—for it annihilates to a great extent the vast distance between the Chinese and the missionary.

Our business was,—1st. To ask redress for loss of clothing which our colporteur suffered last winter at one of the inns in the city. The claim was at once allowed, and they proposed as a work of supererogation, to give the innkeeper and a few petty officers connected with him, each two hundred blows. We saved their backs however from being beaten with many stripes.

2nd. The desire to sell books and preach; to which they urged

no objection, but promised to give us every facility for so doing, as they did during our stay.

3rd. We asked permission to open a chapel in the city, in the course of two or three months if desirable; to which they consented, and promised their assistance at the proper time.

We staid all night, four policemen *sleeping* on our boat, and all was quiet. At the dawn of day we thanked God for a night of sweet rest, and freedom from dread alarms, such as we experienced before the city one year previously. After breakfast we had many calls, and many questions to answer our numerous curious visitors, touching the object of our mission to their city. Most of these callers were from the colleges (書院 *shiu-yuan*) in the city; a party of whom insisted that I should preach to them, which I did. Immediately after, one of the younger men in the company quietly remarked to his friends,—“This doctrine undoubtedly had its rise in China, and afterwards was disseminated in foreign countries; and now it is making the return circuit.” In company with a small mandarin, we visited the somewhat celebrated Ten-wang ko 滕王閣 lately rebuilt,—finished last year,—from which we had a grand view of the city. The wall is some ten miles in circumference, high, and in good condition. The city was not taken by the rebels during the late insurrection. From this lofty look-out, the *yamuns* of the foo-tai 撫臺, fan-tai 藩臺, ngea-tai 臬臺, che-tai 制臺 &c. are visible. We went to the office of our very kind and courteous attendant, which was immediately under the Ten-wang ko. He assured us again and again, that “we were his guests; he was lord, ready, able, willing, and bound to protect us.” We spent an hour or so in conversation with him concerning the object and designs of the missionary, concerning the foreigner and foreign countries, &c. At 2.30 P. M. we took leave of the city where we had passed twenty-four hours very pleasantly, feeling that Nan-chang foo 南昌府 had risen in our estimation; for it was in company with Mr. Cardwell of the Inland Mission that I visited the city near three years ago, when admittance or any prolonged delay before the place were denied us; and again, a year since, when alone, I made a visit there, I was not allowed either to sell books, enter the city, or remain more than two hours. I was mobbed the night following, on the opposite side of the river, near a mile from the city. The treatment which vice-consul Baber, then of Kiu-kiang, received there some two and a-half years since, when sent to test the value of a foreign passport, is still fresh in the memory of all. Better days have come, and men have grown wiser. I believe this city of half a million souls is waiting for the gospel, and would that it might not wait long. What a grand

center for an "inland mission." Would that I might have the honor of opening and carrying on this work. Men for the interior,—to reside and labor there,—we believe is the great missionary desideratum in China at the present time. Chinese in the church and out of it are beginning to ask the question,—why not occupy this capital, and other great natural and political centers? "Go disciple all nations."

September 9th, 1874.

THE LATE EMEUTE AT CHI-MI.

Compiled from the "Supreme Court and Consular Gazette" and "Shanghai Budget."

IN the autumn of 1873, the Rev. Mr. Corbett of the American Presbyterian Mission, having received sufficient encouragement to justify his hopes that many of the Chinese in the neighborhood of Chi-mi,—a large town four hundred *li* to the south of Chefoo in Shantung,—were anxious to renounce their superstition, and become adherents of the Christian faith, packed up his library, a portion of his furniture, &c. and, accompanied by his three children, and a native Christian, departed for Chi-mi, with the intention of residing there and founding a church. After spending two months in different villages, he decided to settle down for the winter in the village of Kow-pu, where he rented a house for his family.

For a time all went well, the natives appeared very friendly, and anxious to hear of the religion of Jesus; but gradually rumours began to be circulated against Mr. Corbett, accusing him of stealing children, of plotting an insurrection, and of having arms hid under the floor of his house. The usual result followed. On the 30th November stones were thrown as he rode through the market town of Hwa-yen, and the assault was repeated with more severity on his return. Mr. Corbett complained to the magistrate of Chi-mi twice, who each time promised to issue a proclamation to restrain the people, but it was not until a third and more pressing enquiry why the notice had not been posted, that a few were put up. They had however no effect, for on his riding into Hwa-yen a fortnight later, accompanied by two native preachers, he was again attacked and mercilessly stoned, escaping from a cruel death almost miraculously, being extricated by a native who was an entire stranger, and of whom he has been unable to gain any tidings since. To use Mr. Corbett's own words:—"At this point, a man whom I did not know, came to me and said, 'You must get out of harm's way.' I replied 'I have no way to get out.' He answered 'Give me your riding-whip and follow me.' He took the whip and opened a way

with it on either side, and I followed him rapidly; he at the same time saying to the crowd, I know you all, and I will bear testimony against you, if you injure this man.' While we were hurrying out, a few men fell down behind us, blocking up for a moment the way; and thus helping to facilitate my escape. I tried afterwards to find who this man was, so as to make an acknowledgment of my indebtedness to him, but could not."

The affair created some excitement in the neighborhood, and threats were conveyed to Mr. Corbett, that if the rioters were punished their friends would retaliate on him and his children. Under the circumstances he thought it well to remove his family to Chefoo, leaving his house and effects in the care of native Christians, and after enduring many trials and hardships, finally reached Chefoo with his children in safety. So soon as he had gone the people broke open his house, and ransacked his property, also assaulting and annoying some of the native Christians in the district.

Mr. Corbett lost no time in laying the matter before the United States vice-consul at Chefoo, Mr. Cornabé, and despatch after despatch were exchanged between him and the taotai without any satisfactory result. At length Mr. Cornabé acquainted Dr. Williams, the American *chargé d'affaires* at Peking with the treatment that Mr. Corbett had experienced, and the steps that he (Mr. Cornabé) had taken to obtain redress. Dr. Williams with characteristic promptitude and alacrity, at once instructed Mr. Sheppard the U. S. consul at Tientsin, to proceed to Chefoo, and armed him with full authority to enquire more minutely into the particulars of the usage sustained by Mr. Corbett, and, if necessary, to adopt such measures as seemed best calculated to induce the taotai to comply with his demand for satisfaction.

On receiving these instructions Mr. Sheppard at once proceeded to Chefoo to investigate the case. He examined Mr. Corbett and a great number of Chinese witnesses,—some of whom were Christians,—and the evidence elicited convinced him of the veracity of the statements originally made by Mr. Corbett to Mr. Cornabé. Once assured of this, Mr. Sheppard—distrusting documentary intercourse with the taotai, as a speedy medium of attaining a satisfactory termination to the affair,—requested a personal interview with his excellency, for the purpose of making some definite arrangement towards bringing the ringleaders in the riot to punishment. The taotai appointed a meeting to be held at his *yamun* on the 24th March; and accordingly on that day, Mr. Eli T. Sheppard, Mr. W. A. Cornabé, Mr. J. M. Farmer, (secretary), the Rev. J. B. Hartwell (interpreter), and a Chinese secretary waited on his excellency. At this meeting, after a good

deal of discussion in which the taotai indulged in most contradictory statements, he conceded substantially everything that Mr. Sheppard demanded.

A few weeks after this, Mr. Cornabé received a letter from the taotai informing him of the arrest of the men whose names had been handed in to him by Mr. Corbett. The list of names delivered to his excellency comprised in all forty-two Chinese,—eight of whom were notorious ringleaders in the riot,—and Mr. Cornabé accordingly, believing that “the men” said to be arrested meant *all* the men, immediately sent a despatch to Tientsin requesting Mr. Sheppard to return to Chefoo to attend the court. It afterwards transpired, however, that only fourteen had been brought from Chi-mi; and of these only ten *bonâ fide*, but very insignificant men indeed. On Mr. Sheppard’s arrival he was made acquainted with the deceit which had been practised by the taotai, and on Monday, May 4th, in company with Mr. Cornabé, Lieut. Commander Bridgman of the U. S. gun-boat *Palos*, Mr. Farmer, Rev. Mr. Hartwell and Mr. Lasher, proceeded to the *yamun* in chairs of state accompanied by outriders. His excellency the taotai was supported by the Chi-mi hien, the magistrate from Foochow, and Mr. H. O. Brown, commissioner of customs at Chefoo. As at the former meeting, the subject on hand was formally introduced by Mr. Sheppard, who complained of the mere semblance of an effort that had been made to meet the requirements of the case. His excellency excused himself by recounting the many difficulties to be contended against, in essaying to find so many individuals who lived at such a remote district as Chi-mi. The interview lasted three hours and a half, and was concluded by a distinct and lucid understanding being come to, that in fourteen days the rest of the rioters were to be apprehended and conveyed to Chefoo. This promise, given in writing, was faithfully performed.

The trial commenced on Monday the 25th of May, before his excellency the taotai and Mr. E. T. Sheppard, U. S. consul, Mr. Cornabé, U. S. vice-consul, being also present. The Rev. Mr. Corbett, as prosecutor, stated his case from the time he arrived in Chi-mi, last September, till he was compelled to leave on account of the threats made against his life. His recital occupied four hours, and he rehearsed every incident of that eventful period, during which he was persecuted on account of his endeavors to impart to the natives a knowledge of the rudiments of the Christian faith. Then followed the examination of witnesses, during which it was clearly shewn that the officials from the highest to the lowest, took no steps to assuage the angry feelings against the Christians existing in the minds of the people of the neighborhood;

and also shewed the evident sympathy entertained by the influential residents,—both literary and official, with the people, in their opposition to foreigners. The trial was brought to a conclusion on Wednesday, June 3rd, having occupied the court six days, commencing each day at two o'clock and continuing until six P.M.

The same day (June 3) the taotai had an interview with Mr. Sheppard at the residence of Mr. Cornabé, at which the captain and officers of the *Saco* were present, and all the demands of the United States consul were complied with. Six persons, who were proved to have been prominently engaged in the two cases of stoning, were beaten with the large bamboo; three of them eighty blows each, two others sixty each, and one forty blows; and the local constables,—tipaos of Kwo-pu and Wha-yen,—were degraded from their offices after receiving eighty blows each. The persons who entered the house and had possession of the things, were imprisoned until they returned in full an equivalent in money for the losses sustained by Mr. Corbett, according to his valuation amounting in all to Tls. 375. It was further agreed that any accusations or lawsuits growing out of, or connected with this difficulty, should be suppressed; and all the accused were made to enter into a bond for Mr. Corbett's personal safety, while he remained in Chi-mi. The taotai also issued a full and stringent proclamation, giving the history of the case, stating how it was settled, and threatening severe punishment upon any one who dared to engage in similar outrages in the future.

A. G.

桂花 *Kwei Iwa.*

THE OLEA FRAGRANS.

Sweet flower, thy fragrance comes at last,
Borne on the wakening northern blast,
Sure sign of summer flown;
Each village now is redolent,
And even the city knows thy scent,
From high-walled gardens blown.

Thou gift from Heaven to earth defiled,
Sweet as when virgin Eden smiled,
I hail thy yearly bloom;
Thou to the toil-worn sons of men,
Through hovel door and opium den,
An Eden sigh art come.

Yet sweeter, in my English home,
(Where green-veined snowdrops early bloom),
The secret violet's breath;
And cowslips on the breezy down,
Tell winter's fury past and gone,
And life come after death.

So restless through life's changeful day,
Here for the northern blast we pray,
There for the balmy breeze;
Each season and all climes tell out
God's glory, but we fret and doubt,
Like children hard to please.

That better home each year draws on,
Each fading summer, setting sun,
And flowers that bloom and die;
When the sweet season's march shall spread,
(Where death is not, yet sin is dead)
Beneath a broader sky.

The splendour of long summer days,
The calm of autumn's slanting rays,
The songs and flowers of spring;
The social joys of winter nights,
All shall be blent in heaven's delights,
Earth's Maker is heaven's King.

MEMOIR OF THE LATE MRS. MILLS.

The late Mrs Mills, wife of Rev. C. R. Mills of Tung-chow, was born at Belfast in Ireland, on the 20th of June, 1834.

Her father, Hugh McMaster, Esq. emigrated to America, and settled in Buffalo, N. Y. when she was only three years of age. He connected himself with Trinity Church (Episcopal), Rev. Dr. Shelton, rector; and there the family worshipped till the death of Mr. McMaster in 1844. Her mother, a woman of superior intelligence and piety, by this sad event was left alone in a strange land, with four little girls; of whom the eldest, the subject of this notice, was but ten years old. She was educated at an excellent grammar school in Buffalo, taught by Mr. and Mrs. Brodhead. At about sixteen she commenced teaching in the public schools of Buffalo, in which she continued with only an interval of a term or two, until her marriage with Mr. Mills in August, 1856. She was a very successful teacher, and gained the respect of her colleagues and the affection of her scholars. She was at the time of her marriage, a member of the Central Presbyterian Church, Buffalo, Rev. Dr. Lord pastor. She greatly enjoyed his pulpit ministrations, and owed largely to him a particularly distinct apprehension of the doctrine of justification, which strongly marked her religious character.

Though by conviction and preference a Presbyterian, she much admired the sober dignity of the Episcopal church service, in the forms of which she worshipped God in her childhood. Her religion was marked by a reverence for divine things, which harmonized well with the use of a liturgy in the service of the sanctuary. She loved with a beautiful Christian charity, the people of God of every name. She was remarkably reserved in speaking of the relation of her own soul to God. Never till the last few hours of her life, did she speak freely of these deep mysteries of the soul, even to her dearest earthly friend. In that memorable conversation, she said she could not remember the time when she did not love Jesus.

Mrs. Mills' experience of missionary life in Shanghai, where Mr. Mills resided for about six years, was unusually cheerful. Her health was good, the long season of heat not debilitating her as it does most Europeans. She greatly enjoyed the opportunity which Shanghai offered, for a large acquaintance with Christian missionaries both in China and Japan. Not a few who read this notice will remember with pleasure, the graceful Christian hospitality in which she found such delight.

The distinguishing feature in the missionary work of Mrs. Mills in Shanghai, was her labor of love for the Nanking refugees, who fled from the rebels to that place by thousands. The summer of 1860 was devoted almost wholly to these miserable people. There was something fascinating in the *abandon* with which she toiled for them, Indeed work which relieved the physical wants of the poor and sick, was that in which she felt most enthusiasm in every part of her mis-

sion life. In the summer of 1862 Mr. Mills removed from Shanghai to Tung-chow, to join his brother-in-law Rev. S. R. Gayley. Up to this time their life in China had been of rare felicity. The re-union with Mr. Gayley was anticipated with lively satisfaction. Few have had the happiness to possess such a friend. He had entered upon his work in Shantung with much enthusiasm; and Mr. and Mrs. Mills were impatient to rejoin him and his family. God saw fit to blast all these hopes. Mr. Gayley was smitten down with cholera almost immediately after their arrival. Mrs. Mills was herself brought nigh to death by the same terrible disease. Their two little boys and two nieces fell its victims. Those were dark days. Mrs. Mills felt the loss of her children very acutely. Her own health was much impaired. For six years her mission life was a brave struggle with sickness and suffering. There were intervals of sunshine and joy. Little voices made music in that desolate dwelling, but again and again were they silenced in death. Four little graves on the hill indicated the characteristic of Mrs. Mills early mission work in Shantung. It was not so much toil as suffering,—brave heroic suffering,—that marked her life. In the midst of these personal and domestic griefs, she opened and carried on a girls' boarding-school, which though never large, did good service in its way. She had numerous female visitors, with whom she conversed on the great things of salvation. She spoke the language freely and accurately, having acquired first the Shanghai, and afterwards the mandarin dialect readily. She was much resorted to by the sick, and gave medicines freely, especially to women and children. She took a lively interest in her husband's work as pastor of a native church, and gained the affection of the native Christians to an unusual extent.

In the summer of 1863, Mr. and Mrs. Mills and their two children made a visit to Great Britain and America, which she most thoroughly enjoyed. Their stay was continued till September, 1871, when they started for China *via* San Francisco. This visit restored her health, and she returned to her mission work with renewed cheerfulness and vigor.

In the spring of 1872, Mrs. Mills was called to endure the chief sorrow of her life. A little son three years of age, a specially bright, intelligent child, the favorite of the little group, after a severe attack of fever became totally deaf, and ultimately as a sequence, entirely dumb. Some hopes were entertained of his final recovery for a considerable time, and earnest prayer was offered by many for him. But as the months passed on, bringing vigorous health to her darling and no sign of returning speech, hope died out even in that mother's heart. It was a fearful struggle. Never had anything so tried her faith in God's wisdom and love. She said but little on the subject. The language of her conduct harmonized with that utterance of the psalmist, "I was dumb, I opened not my mouth; because thou didst it." In her darkness and perplexity she resorted to God in special prayer. The result was a glorious triumph over unbelief. From the temporary darkness, she came out into clear, joyous, permanent light. She had learned the true secret of happiness. "I will as God wills, and God wills right," was the quaint but fine expression of her secret, in homely English. From

this time on, her life was radiant with divine joy. There were still grievous sorrows in store for her. Heavy tidings from America told her of a favorite sister interred in the same grave with her husband; her death following his, after a few months of blank, cheerless, broken-heartedness. But the Scripture promise to the godly was graciously fulfilled to her: "Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord."

The last winter of Mrs. Mills' life was a peculiarly happy one. She had indeed reached in her pilgrimage the land of Beulah. Christian joyfulness had now become her marked characteristic. The winter was an unusually mild and pleasant one. Mrs. Mills was largely occupied in efforts on behalf of the poor Chinese. For several months she had done and continued to do most of the interpreting for Dr. Bliss, a young physician who had recently joined the mission, and was not as yet familiar enough with the language to attend to the numerous applicants for medical help without assistance. In addition to this work she had commenced daily visiting in Chinese families. She took with her on these visits Say-la, a bright Christian young woman, the first scholar in Mrs. Mills' school before her return to America. It was a great pleasure to her to introduce this young woman to heathen families, and hear her tell her ignorant countrywomen of the Saviour.

Whether the exposure involved in these daily visits to the cheerless houses of the Chinese, occasioned the attack of pleurisy which after nine days terminated her life, cannot be certainly determined. No other cause can be assigned for the attack. She was taken ill on a Sabbath evening, after having attended divine service in English at the house of Miss Dickey, and in Chinese at the Presbyterian church. The attack was a sharp one from the first. Dr. Bliss, who resided in the family, took up the case promptly and gave it his close attention. By Friday she was thought out of danger, and Saturday and Sunday forenoon she was comfortable and seemingly approaching convalescence. That forenoon she had a very interesting religious conversation with her husband. He was supporting her sitting up, when she said in a very striking way, "Tell me some of the words of Jesus." After thinking a moment Mr. Mills spoke of the use of the universal terms *every one, all*, and the like, as occurring in John vi: 40, and uniformly throughout the chapter, and elsewhere commonly in the promises of Scripture, remarking his comfort in them, as surely embracing himself in their comprehensive scope. She remarked that her mind took hold of the matter rather differently. To her it seemed that as the special object of Christ's mission to earth was to save men, his desire in the matter might be summed up in the homely phrase, "the more the better;" that as we, coming to this wretched people, are pleased with nothing so much, as when we see the people gladly accepting the religion we bring them, so is it with Christ; we need seek no warrant for gladly appropriating Christ's salvation, when the very object of his incarnation, suffering, and death is our being saved by doing so.

The whole forenoon was passed in religious conversation. In the afternoon she suffered much, but Dr. Bliss hoped it was only neuralgia.

In the evening it became apparent that pleurisy of the left lung had set in. Its progress was very rapid. The right lung was still paralyzed or otherwise unfitted to perform its functions. By midnight there was inflammation of the lungs in addition to the pleurisy; and thus in a few hours, without any very great suffering, she had passed from proximate convalescence to inevitable death. Mr. Mills, though aware of the serious complications of her disease, was unprepared for the announcement made by the doctor to Mrs. Mills about two o'clock on Monday morning, that the case was now desperate.

The announcement caused Mrs. Mills much surprise, and she asked the doctor for the grounds on which he based his opinion. He told her the exact state of her lungs, explaining how and why it must sooner or later terminate fatally. She listened attentively but without trepidation, and with great calmness accepted the situation. Some two hours were spent in prayer and endearing conversation with her husband, whom she consoled by the prospect of reunion after a brief separation. She then inquired if her change might come before the children would naturally awaken. Dr. Bliss intimated that it might; upon which she requested that they be called up, that she might embrace them once more and give them her parting blessing. The children were brought accordingly. Tenderly but with perfect calmness she kissed her little ones. Her little infant daughter she specially entrusted to Mrs. Lan her Christian nurse, charging her not to allow her to learn wicked ways from the heathen. Little Charlie's dull ears caught no word of his dying mother's calm, sweet benediction. She committed him with perfect confidence to God, intimating her satisfaction in the Divine will concerning him, and expressing her assurance that God would in some way hear the prayers that had been offered in his behalf. Eddie and Calvin were likewise committed to God,—that God whose care over herself when an orphan, their mother now remembered; with the memory gathering confidence for these little ones, so soon to become orphans. To the eldest she gave, as a mother's dying charge, the text "Thou God seest me." She remarked to the children that Jesus had called her, and that she was about to come at his invitation, to a world of more happiness and beauty than she had strength to tell them of. She then requested Mr. Mills to read for them Rev. xxi, and vii from the 9th verse.

She also addressed the servants appropriately in their own language. By daybreak intelligence had been communicated to the other missionaries, who hastened to the dying saint, till little Landram Holmes alone of the small English-speaking community was absent. These friends she recognized, saying to one,—an old tried friend,—as he took her hand, "Mr. Crawford, I am going home." She noticed the absence of her little friend, and expressed a wish to see him. It was now about eight in the morning. The strength of the dear sufferer seemed too great for immediate dissolution. The thought occurred, "May she not possibly be restored even now?" The friends returned to their homes, to offer earnest prayer that the precious life might be spared. In the restorative measures to which Dr. Bliss and Mr. Mills then applied themselves, Mrs. Mills acquiesced cheerfully,—not eagerly. "I

had already reached the gate" she said, "and would rather have entered the city, had God so willed."

She was weary, and was encouraged to sleep. In the early part of the day her mind was not perfectly clear; but there was something beautifully characteristic, even in her incoherent utterances. Once she was on her errands of love, visiting the Chinese women, recommending to their attention the words of her imaginary attendant, the young Christian woman, bespeaking an attentive hearing to the good words she would speak to them. Another time she was consulting with her husband, with reference to a report of this particular work to the friends at home. It must be done unostentatiously, perhaps she might state the facts in a modest way, mostly avoiding allusions to herself. And then she was speaking of a medium of communication with her darling mute child. It was extremely difficult she said, to join vivacity to dignity in the mimicry of this sign language.

About noon she ceased to give any indication of a wandering mind. On the contrary her mind seemed to have gained new force and vigor. Her voice was now strong. So far from being a painful exercise, speaking seemed a positive pleasure to her. Her thoughts were clear as sunlight; her language was singularly pure and beautiful. An indescribable tenderness marked her every word and action, and gave a peculiar sweetness even to the tones of her voice. She talked on a great variety of topics. She made over to her husband the management of her household, going leisurely into its practical details, as calmly and minutely as though about to leave him only for a brief visit to a neighbouring city. She spoke of the management of her children, expressing her appreciation of tastefulness in dress, purity of language, and a frank simplicity of manner. She greatly commended her own mother's practice in reference to all these particulars, but especially praised her for teaching her children to memorize large portions of the word of God. She dwelt at much length on the supreme importance of resorting to the very words of the Spirit, for instruction and comfort, and of hiding God's word in the heart for that object. She mentioned how in her present condition, she found nothing but the very utterance of the Spirit gave her confidence; illustrating by quoting a verse from a familiar hymn, which she had just been testing thus before venturing to give it full credence. The life-long reserve as to her own personal relations to God was now terminated. She spoke of herself with great modesty, as the least of the saints; but she had not the shadow of a doubt as to her safety, basing her hope upon the unfailing word of promise. "My experience to-day" she said, "is no hallucination; it is not a disordered imagination; it is not the exalting effect of medicines. No, Jesus is with me, and is fulfilling to my soul his precious promises." Of the future of the soul she spoke soberly; the precise condition of the soul on its separation from the body, she said she did not find described in God's word. It was enough for her to know, that absent from the body, the redeemed soul is present with the Lord. She spoke of mission work, and regretted that with poor health and family cares, she had not been able to do more. She expressed her high sense of her privilege in being engaged in this work,

and wished nothing better for her children than a share in it. As for making sacrifices in so doing, the idea was preposterous. Nothing done by mortals for such a Saviour could be rightly denominated a sacrifice.

Only a partial record of this memorable afternoon's discourse has been given. Some attempt has been made to reproduce it, not only to show the vigor and grasp of her intellect, but more particularly to give an impression of the easy, natural transition from the earthly to the heavenly, in the experience of this dying saint. She by no means spoke solely of heavenly things; earthly things ceased not to interest her. To her apprehension, the two spheres seemed not to be separated by any broad line, but on the contrary beautifully to coalesce and intermingle. This was the feature of her dying experience that most impressed those who witnessed it. We instinctively recoil from an experience altogether unlike the known and familiar. This fear of dying was wonderfully removed by seeing and hearing this dying saint; her whole being refined and elevated by the incoming glory, and yet so thoroughly her own familiar self.

"I am going as I told you to a beautiful world," was her language to her eldest little boy. "You will come by and by if you love Jesus. God has work for you and papa here. This is his world too, and a good and beautiful world it is." About the same time, as her husband brought her a newly-made cup of tea, she expressed her pleasure in tasting it, remarking on the goodness of God to her, even in little things, and observing that she had not supposed the susceptibilities of pleasure from the organs of sense continued on till death itself. Mr. and Mrs Mateer kindly spent the night with her. She did not speak much, but a sense of God's goodness was manifestly the uppermost topic in her mind, and the theme of most of her utterances. She was easy and slept most of the night. About 7h. 30m. A. M. it was discovered that she did not rouse when spoken to. Her children were hastily called, and reached her in time to see her die. It was an eminently peaceful death; without a struggle or groan or other sign of pain she ceased to breathe, and so was absent from the body, present with the Lord. She thus passed away on the 3rd of February, 1874, in the 40th year of her age. With that scene before us death seems shorn of its terrors.

REVIEW OF MR. CRAWFORD'S ESSAY, "WHAT CAUSED
THE SUDDEN DEATH OF CHRIST?"

By REV. E. C. LORD, D.D.

IN the July and August number of the *Chinese Recorder* there is an essay from the Rev. T. P. Crawford, in which he endeavors to answer the above question. And the answer which he gives is, that he was killed by the spear-thrust of the soldier. He argues this:—I. From the requirements of the law of Moses relating to sacrifices, "that

which was torn or died of itself," he says, "was unclean, and consequently unacceptable as an offering to God. This would have been the case if Christ had died from exhaustion, by an act of his own will, through rupture of the heart, or any such like cause."—II. From the fact that "the Messianic prophecies foretell the Saviour's death by a stroke or its equivalent; as, 'They shall look upon me whom they pierced (killed by piercing), and they shall mourn';" etc.—III. From the circumstance that "in Judea criminals were *killed on the cross*, and their bodies buried the same day; while elsewhere, they were allowed to die by slow degrees, and their bodies were left to be devoured by birds of prey." Also, the language of John, "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him; but when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water;"—when rightly understood,—means that he "was killed by a spear-thrust."—IV. And finally, from the meaning of the Greek verb ἀφαιρέω and ἀφαιρέω, used in Matt. xxvii: 49, Mark xv: 36, "and rendered in our translation 'let be,' or 'let alone,' is the very word whose leading sense is 'to send away, discharge a missile, dismiss, or get rid of,' and is happily rendered by '*dispatch him*.'"

The above is a brief, though it is believed a fair statement of Mr. Crawford's argument, and given, as nearly as possible, in his own language. The conclusion to which it leads him, as already stated, is, that Christ's death was caused by the thrust of the soldier's spear. Will his argument lead others to the same conclusion? Unless we are mistaken there are few whom his argument will convince.

I. Is not his first step in it a little fanciful? Does he not strain the analogy supposed to exist betwixt the sacrifices offered on Jewish altars, and the sacrifice that was offered on the cross? Why should he assume so confidently that the physical qualities required of them, was also required of this? Is there any adequate ground for such an assumption? On the contrary, it strikes us that the thing assumed is impossible, if not absurd. So far as relates to the point in question, the two things were not alike; and we know of no authority that states or even intimates that they were, or were intended to be. There is ground enough for supposing that the sacrifices offered under the law were typical, and pointed to the great sacrifice offered on Calvary. But the conditions of the one were infinitely unlike those of the other. The former were sacrifices in the natural and ordinary sense of the word. The latter is called a sacrifice, but figuratively, and in a sense in which no other victim has ever been, or can ever be, a sacrifice. What was necessary of the latter could not in the nature of things be required of the former; and what was required of the former (that they should be without physical blemish) could have no significance in regard to the latter. In our view, the only point of analogy betwixt them, if indeed it can be called analogy, is that they were both suited to their purpose;—each in its own way was perfect. But the qualities that made the former perfect, could not make the latter so; and the qualities that made the latter perfect, could have no existence in the former.

Where then is there any real ground of comparison betwixt them on the matter in question?

Again, from all that we know, it does not appear that these requirements, to which reference is made, in the victims offered under the law, had in themselves any atoning merit; or that they were enjoined for any other reason than to instruct the people in the proper service of God. They must serve him not in covetousness and in meanness, but in liberality and in the beauty of holiness. How then can we speak of these qualities as typical, to be repeated in the Son of God?

Again, the sacrifices that were offered under the law would not have been accepted, had the victims been crucified and killed on a cross, instead of being slain and burnt on an altar. But if Christ might be crucified on the cross, instead of being slain and burnt on the altar, why might he not also die from the effects of his crucifixion, be those effects exhaustion, rupture of the heart or some blood vessel, mortification, paralysis, or any similar cause of death? Then too, why need he have been crucified at all if he was not to die from crucifixion? Mr. Crawford thinks that Christ could not have died from crucifixion; and that he died from any intermediate cause such as we have mentioned, cannot be supposed, as that would have been a departure from the Jewish law of sacrifices. But the Jewish law of sacrifices was departed from in his crucifixion. And being departed from in that which is greatest, why may it not have been departed from in that which is least? The fact is, the law of Moses relating to sacrifices, as far as we can see, had, and could have had, no application to the death of Christ.

The remark in John xix: 36, to the effect that the legs of Christ were not broken, that the Scripture might be fulfilled, does not, we think, militate against this remark. The Mosaic law requiring that the bones of the victim to be sacrificed be not broken, relates to the paschal lamb. Now it is a question among commentators, whether the evangelist here refers to that direction given in Exodus xii: 46, and repeated in Numb. ix: 12, or to the statement in Psalm xxxiv: 20, "He keepeth all his bones: not one of them is broken." If he refers to the latter, his reference would seem entirely pertinent. The psalmist declares God's minute and tender care over those whom he loves. The evangelist asserts that this care was not withheld from our Lord, but was manifest even in the circumstances of his death. But admitting that he refers to the former, still there is no reason to suppose that the direction given there was intended to be applied here, any more than there is reason to suppose that the statement in Hosea xi: 1, quoted in the second chapter of Matthew: "Out of Egypt have I called my son," was intended to be a prediction of the event which Matthew records. In both instances there is a sense in which these Scriptures were fulfilled. The word *fulfill* must be understood in that wide sense in which we often use it in common life; as when we say that such-or-such an event fulfills such-or-such a saying. It points out the striking resemblance between language in the Old Testament, and these events in the history of Jesus. But it does not authorize the conclusion,—as one must see on examining that language,—that it was intended either to require, or to predict, these events.

Finally, Mr. Crawford's position would be little if any benefitted, if it could be shown, that the requirement that the bones of the paschal lamb should not be broken, was really typical of this event, which John mentions as being fulfilled. There could be nothing in this circumstance to disprove the supposition, that Jesus died from crucifixion, ending, as it might have done, in exhaustion, internal bleeding, paralysis, or mortification.

II. In the second step of his argument, Mr. Crawford endeavors to show that "the Messianic prophecies foretell the Saviour's death by a stroke or its equivalent." And in proof of his position he quotes a number of passages which we will here repeat. "They shall look upon me whom they pierced (killed by piercing), and they shall mourn." "He is brought as a lamb to the slaughter." "For the transgression of my people was he *stricken*." He hath *poured out* his soul (or life-blood) unto death." "*Smite* the shepherd, and the sheep shall be scattered." "Awake, O *sword*, against my shepherd." We have given some attention to the passages here quoted; and our impression is that the use which Mr. Crawford has made of them is not authorized by sound rules of interpretation. In the first place, he overlooks the fact that the words *pierced*, *slaughter*, *stricken*, *smite*, *sword*, &c. on which he seems to lay so much stress, occur in the language of poetry, not in the language of science. In the second place, he overlooks the fact, that the passages in which these words occur, were written for other purposes,—not to point out precisely the manner of our Saviour's death. They are therefore subservient and of secondary importance. Now words under these circumstances must not be put into straight-jackets. In matters of ordinary life, no sensible reader of poetic or figurative language, when he reads of a promising youth *cut down* in the morning of life, would infer that he died by sword or spear, rather than by fever or consumption; nor when he reads of a tender wife *crushed* into the grave by an unkind husband, would he infer that she had been the victim of physical violence; nor yet when he reads that the weak are *overridden*, or *trodden down*, by the strong, does he infer that either horses or human feet are the instruments of their oppression. We do not deny that the words to which Mr. Crawford calls our attention, do indicate something in regard to the manner of Christ's death; but we do not see that they indicate anything more than that he died by violent hands; and in the passages quoted, we understand them to indicate this only as a secondary, not as the main matter of discourse.

As to the particular word *pierced*, occurring in Zech. xii: 10, John does indeed say that it was fulfilled in the spear-thrust which he mentions. Yet Mr. Crawford has no right to make it do the duty he does here, since John also says that this thrust was made when Jesus was already dead.

III. The remark which Mr. Crawford makes in the third step of his argument, that crucifixion differed in Judea from that which prevailed in other parts of the Roman empire,—the custom in Judea being to hasten the death of the victims by other means, so that their corpses might be removed from the cross and buried the same day; while elsewhere they were allowed to die by slow degrees, and their

bodies were left to be devoured by birds of prey;—is doubtless true; but we do not see what it avails towards maintaining his position. These extra means were confessedly resorted to only to hasten death; but if death came soon enough without, they need not of course be resorted to. And this, it seems to us, is just what happened in the case of our Lord. The soldiers, to hasten their death, had broken the legs of the two thieves. Then they came to Jesus, evidently intending to break his also; but seeing “that he was dead already, they brake not his legs: But” (they did something) “one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.” Mr. Crawford says that this spear-thrust was made while Jesus was yet alive; but John speaks of it as being made subsequent to the discovery that he was dead. We think John the safer guide, and so must beg leave to follow him.

Mr. Crawford thinks that the interpretation which he gives,—putting the spear-thrust before, instead of after Christ’s death,—“relieves the subject of all theological as well as physiological difficulties.” Unfortunately he does not tell us what these difficulties are; and we ourselves say that this spear-thrust was made them to be something very serious to justify such a remedy as this. But we do not apprehend that these difficulties are very serious after all. They are probably nothing new; but objections that have been fairly met and answered over and over again.

IV. The fourth and last step in Mr. Crawford’s argument, is the one which will perhaps attract most notice, both from its novelty, and from its boldness. He says: “The above interpretation of John is sustained by both Matthew and Mark; for they each say in substance, that he was dispatched by a soldier about the ninth hour, in order to prevent Elias from coming to save or take him down from the cross. (Mat. xxvii: 49, Mark xv: 36.) Now the Greek imperative verb ἀφες or ἀφετε, used here and rendered in our translation ‘let be’ or ‘let alone,’ is the very word whose leading sense is ‘to send away, discharge a missile, dismiss, or get rid of,’ and is happily rendered by ‘dispatch him.’ (See Liddel and Scott. Ἀφίημι.)” In these remarks we understand Mr. Crawford to say that his interpretation of John,—that the spear-thrust of the soldiers was made while Jesus was yet alive, not after he was dead,—is sustained by Matthew and Mark, because they have made use of the word ἀφες or ἀφετε, which should be rendered, not “let be,” or “let alone,” but “dispatch him.” He means, we suppose, “put him to death.” This reasoning seems to us remarkably inconclusive.

In the first place, admitting Mr. Crawford’s exegesis of the Greek verb here given to be correct, we do not see that it affords any adequate ground for the inference which he draws from it. For it is quite possible that the soldier, or soldiers, may have been told to dispatch Jesus, and yet for some reason or other they did not do it. And we should be bound to infer that they did not, when we come to read the plain and positive statement of John, that when the piercing was done, Jesus was already dead.

In the second place, we are not prepared to admit the correctness

of Mr. Crawford's exegesis of ἀφες or ἀφετε. On the contrary it appears to us that the rendering which he proposes, instead of being *happy* would be exceedingly *unhappy*. We are not aware that Mr. Crawford has shown, or can show, a particle of authority for such a rendering. Among the various meanings given in Liddel and Scott's Dictionary under the word Ἀφίημι, to which we are referred, there does indeed occur the word *dispatch*, but not in the sense given by Mr. Crawford. It means dispatch in the sense of "to send one away," not to put him to death. The language of the dictionary is: "*To send forth on an expedition, send out, dispatch.* Hdt. 4. 69;" and when so used we believe it always requires the expression of the object sent. Indeed the verb is seldom used in any sense without its object expressed; but it occurs in a few instances,—five in all, we believe, in the New Testament. Mr. Crawford thinks, that to say "simply 'let be,' or 'let alone' is neither good Greek nor good English." In reply to this we have only to say, that the Greek of course is such as the evangelists have left us; and as for the English, it is such as the best of scholars have sanctioned ever since we have had the Bible in English.

The foregoing criticisms on Mr. Crawford's essay have been made, of course on the presumption that the readings on the subject in our present text are the true ones. If it could be shown that they are not, then our remarks might need to be modified. Mr. Crawford, we judge, doubts these readings, especially that in Matthew. He remarks: "Lastly, there is a rejected rendering"—we suppose he means *reading*—"in four manuscripts of Matthew, which confirms the above interpretation of John." He would introduce this reading, and translate the whole passage as follows: "And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* Some of them that stood there when they heard it, said, 'he calleth for Elias.' And immediately one of them ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. But the rest said, 'dispatch (him), that we may see whether Elias comes to save him.' But another taking a spear, pierced his side, and forthwith came there out water and blood. And Jesus, again crying with a loud voice, dismissed his spirit."

If Mr. Crawford relied upon a different reading of the text to sustain or strengthen his theory, it would seem but fair that he should have given us some reasons why that reading should be adopted. But he has only told us, that there is in four manuscripts a rejected reading which confirms his interpretation. But really, suppose this rejected reading were adopted, would it *confirm* his interpretation? On the contrary we fear his interpretation would still be a little shaky. This new reading would apparently place the statements of Matthew and John at variance; and what would be the force of one's authority counteracted by the other? He of course would say, there is no variance;—what Matthew relates *directly*, John relates *indirectly*. But so far as we can see, the language of John is as direct as Matthew's. And if we cannot be sure that the narrative of John mentions the spear-thrust

* "Rendering" is a misprint. It is "reading" in the MS. copy.—Ed.

in the proper order, how can we be sure that Matthew's does? We cannot see, therefore, how the proposed reading could to any extent confirm Mr. Crawford's interpretation.

But how about this proposed reading;—is there any real authority for it? We have referred to Tischendorf and Alford on the subject. They mention, as Mr. Crawford does, that it is found in four manuscripts;* but they reject it as false, regarding it, as do all other authorities which we have noticed, an interpolation from John. Adam Clarke in his note on the passage remarks: "After this verse"—verse 49—"BCL. and five others add, *another, taking a spear, pierced his side, and there came out blood and water.* Several of the fathers add the same words here: they appear, however, to be an interpolation from John xix: 34." Alford, in his critical digest, says: "The Jerusalem Syriac Lectionary has this portion of Matthew twice among the lections of which it consists, one time omitting and the other inserting the doubtful words: Origen favors the omission when he says ἡδὲ δ' αὐτοῦ ἀποθανόντος εἰς τῶν στρατιωτῶν λόγχῃ κ.τ.λ.—*When he was already dead, one of the soldiers with a spear, etc.*" And in his notes he adds: "It is remarkable that the words undeniably interpolated from John should have found their place here *before the death of Jesus*, and can only be attributed to carelessness, there being no other place here for the insertion of the indignity but this, and the interpolator not observing that in John it is related as inflicted *after death.*" These remarks, we may suppose to be a fair expression of the view generally taken by critics as to the reading here in question. Indeed its genuineness has been regarded so exceedingly improbable, that we believe it has never been admitted into any printed edition of the Greek Testament, or into any of its versions. Nor is it often mentioned even in commentaries.

Mr. Crawford's view, therefore, that Christ was killed on the cross by the thrust of the soldier's spear, we think must be regarded as *unsustained and unsustainable.* John tells us, in language both plain and positive, that when this thrust was made Jesus was already dead; and the plain and natural meaning of his language cannot be altered by any such considerations as Mr. Crawford has mentioned. All the best critics that we have had during the past three centuries, have been unanimous in the opinion that our present reading of the Greek text on this subject is correct. They have been agreed also in the main, in their interpretations of it. In their view the spear-thrust of the soldier was not before, but after Jesus' death, being added probably as an indignity, but possibly to be assured that he was really dead. And the verb ἀφεξ or ἀφετε they have taken to mean, not "*dispatch (him),*" but "*let be,*" or "*let alone,*" in the sense of "*to desist.*"

We have now done with our criticisms on Mr. Crawford's argument. In making them, our object has been to show the untenableness

* The MSS. mentioned are those designated BCLU, the *Codex Vaticanus*, the *Codex Ephraemi*, the *Codex Regius Parisiensis* and the *Codex Naniamus 1.* But Tischendorf in his English Tauchnitz edition of the New Testament, printed in 1869, mentions the reading as found in the *Codex Sinaiticus.* These manuscripts though highly esteemed, have not yet been regarded by critics, as affording sufficient authority for the reading here in question; the evidence of its being an interpolation being too strong.

of his theory,—not to advocate any of our own. We are satisfied that what caused the sudden death of Christ was not the thrust of the soldier's spear. Were we asked: "What then did cause it?" we should frankly answer: "We do not know." We know that he was crucified; and we have always supposed that his death was the result of his crucifixion. What hidden causes, physical, mental, or spiritual, there may have been at work to hasten his death we do not know; nor do we regard it as within the bounds of human possibility to ascertain. Moreover, could it be ascertained, we should not regard it as a matter of the least importance. It would be all one to us,—it would be all one to the world,—so long as his death availed for our redemption, whether the immediate cause of it were this or that.

Correspondence.

DEAR SIR,—

Will you allow me a few lines in your pages, to correct a slight mistake in the very interesting "Notes on Chinese Mediæval Travelers to the West," by Dr. Bretschneider. The learned writer says (*Chinese Recorder*, May-June, pp. 114, 115), "another sovereign of the west, *Haiton*, the king of Little Armenia, has described his journey to the court of *Coujouc Khan* in 1246."

Haiton the traveller, who was *not* king of Armenia, is very often mistaken for his relative of the same name, *Haiton II*, who *was* king of Armenia. Nicolaus Falconi, who by order of the Pope, translated *Haiton's* French narrative into Latin, writes: "*Hæ sunt historie partium orientis à Religioso viro fratre Haytono Domino Curchii consanguineo Regis Armeniæ compilatæ . . .*" What has contributed to some extent to spread the error is, that *Hayton II* became also a monk. He ascended the throne in 1289, and resigned after a reign of four years to join the Franciscans. *Haiton* the traveller took orders in 1305.

In the "*Mémoires concernant les Chinois*," (Vol V, pp. 10, 11), the error made in ascribing to the traveller the rank he never had, has been noticed; but the writer does not explain that the confusion easily arises from a similarity in the name of the relatives, and from their both entering religious orders.

Yours truly,

OLD MORTALITY.

SHANGHAI, September 18th, 1874.

DEAR SIR,—

Mr. Crawford's four arguments will hardly carry the weight he has constructed them to bear.

I. If *typical* detail is to be so pressed in the antitype, that the rule which forbade the offering of what was torn or died of itself, will suffice to shew that our Paschal Lamb cannot have died of agony, bodily

or mental, there are other rules which must not be neglected; *e. g.* those about the sacrificing priests, the altar and other implements, and the accessories. Heathen soldiers, a gibbet, a savage execution are surely very unlike these;—not to notice that human sacrifice is altogether excluded both by natural and Mosaic law.

II. If *verbal* exegesis is so cogent, that Zech. xii: 10 proves that Christ should be slain with a spear, and Ps. xxii: 20, with a sword;—or with one or the other of these *un-liturgical* implements; other prophecies bring savage animals on the scene; and one of Mr. C.'s own proof texts (Is. liii: 12) seems to speak of the Saviour's death as caused by an act of his own will.

III. If the Jews were, in this case, either judges or executioners, so that Moses' law, or Josephus' account of his countrymen might apply to the determination of it; why do the priests go to Pilate for leave to remove the bodies; and why again does the apostle (St. John) specify the reason for their anxiety, namely, that the next day was a high Sabbath? Josephus implies they *always* removed their victims on the day.

IV. Mr. C. seems, but does not I think intend, to make Liddell and Scott answerable for his rendering of *Ἀφες*, "dispatch him." L. and S. would I think decline any such responsibility. But the texts quoted on soldiers' responsibility shew that at any rate they consulted their commanding officer when he was at hand; of which, in this case, there is no hint, though the centurion was standing by, an attentive spectator all the time. After all, the dispatch could not be ordered by any less than Pilate himself, as it appears.

The rejected reading of the four MSS., though it *is* even more numerously supported than that, will not make much I fear to supplement the defects of the four arguments.

On the whole shall we not more wisely leave the cause of our blessed Lord's death in the uncertainty in which we find it; confident that in the best way, though not exactly after the precedent of all the Levitical types, He "gave his life a ransom for many?"

Faithfully yours,

G. E. MOULE.

DEAR SIR,—

On the 13th of September,—a beautiful Sabbath,—our little church in Shanghai was dedicated to the service of God. From 9 to 10 in the morning, some thirty or more native Christians met in my house for prayer, at which time many joined in expressing their gratitude to God for his great mercy to them, and praising the name of Jesus for his inexpressible love. It was indeed refreshing to one's soul to hear such testimony from those who were once in darkness, "in the gall of bitterness and in the bond of iniquity."

At half past 10 A. M. services began in the chapel with singing and prayer; then part of 2nd Chronicles, 6th chapter, and part of the 10th chapter of Hebrews was read; after which a sermon was preached,

from Isaiah lxvi : 12. The house was filled with eager listeners, who were very orderly.

At the close of the sermon, two adults and four children of Christian parents were baptized. One man who was baptized had come sixteen miles for that purpose. About forty native Christians joined in partaking of the Lord's supper, some of whom were from Soochow and Changchow, eighty and a hundred and fifty miles distant.

Two days following the dedication of the church were passed in various religious exercises. On the night of the 15th, at the close of the services, all the native helpers, colporteurs and native Christians were invited to re-consecrate themselves in solemn prayer to the service of God. I feel sure that these men returned to their fields of labor with an increased desire to win souls to Christ. What a great cause for thankfulness to God, that an effectual door has been opened for the spread of truth in the inland towns and cities of this great empire. Many will remember the day when only a short distance from the open ports, no building could be obtained for preaching the gospel, and no access could be had to the hearts of the people. Now in the north, south, east and west, are to be found heralds of the cross, both foreign and native, proclaiming the good news of salvation.

The week following the dedication, three women who had been attending the women's meetings and church services on the Sabbath, handed in their names as candidates for baptism. We earnestly pray that this may be the harbinger of better things for many of the degraded women of China. The Lord hath said,—My word "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

J. W. LAMBUTH.

DEAR SIR,—

I trust that in the interest of all missionaries engaged in the work of translation generally, and especially on behalf of those occupied with the Sacred Scriptures, you will kindly allow me space for a few remarks upon the essay by the Rev. T. P. Crawford, which appeared in your last issue. It is a fact, for which we cannot be too thankful, that hitherto as a rule, missionaries so engaged have enjoyed the confidence of all interested in the question of the fidelity of their translations to the original, and notably that of our Bible and Tract societies. Anything that tends to the impairing or the withdrawal of that confidence, is to be most earnestly deprecated. And yet if it be supposed, that the practice advocated by Mr. Crawford is to find acceptance with us generally, the result must naturally be the loss of that trust, and a questioning as to the stability of the foundation upon which we are endeavoring to build up the church of Christ in the land of Sinim. As Protestants our appeal is constantly to the inspired word, and there must be no room for suspicion on the part of any, that in translating that word we do aught but faithfully reproduce the expression of the original.

Now in the case before us, Mr. Crawford advances a theory, and in order to prove it, proceeds must unwarrantably to pervert the plain

and hitherto undoubted meaning of the sacred text. This is a grave and serious charge, but one capable of simple substantiation. In section IV, Mr. Crawford says, "Ἀφες or Ἀφετε, used here and rendered in our translation 'let be,' or 'let alone,' is the very word whose leading sense is 'to send away, discharge a missile, dismiss, or get rid of,' and is happily rendered by 'dispatch him.' (See Liddell and Scott 'Ἀφίημι.')" Now would not any ordinary, not to say intelligent reader, at once understand Mr. Crawford to mean, that "dispatch" is a meaning given to the verb Ἀφίημι by the authorities which he quotes. Well, agreeably to the Rev. gentleman's instructions, we turn to Liddell and Scott (5th edition, revised and augmented. 1861) and what do we find? The word "dispatch" is certainly there, once only, as a subsidiary meaning; but in what sense is it used? I quote the passage verbatim; it is under the head *emittere* as leading idea "3. in prose, *to send forth an expedition*, DISPATCH it, Hdt. 4. 69,* etc." Now would any candid reader gather from this, that he was at liberty to translate the word in question by "dispatch," in the sense of "to kill," to put to death, or take away life? If excited soldiers used it, they would do so in the military sense; but what is this? Under the head *dimittere* we read, "*c. to let go, dissolve, disband, break up*, of an army, Hdt. 1. 77,† etc;" and of any other meaning which will bear the construction Mr. C. puts upon the word, there is not the faintest trace. The Rev. gentleman's own authority breaks down at once, at the very first step which we take. And farther, a careful consultation of Stephen's valuable Glossary and Thesaurus, as well as the large Lexicon of Schleusner, enable me to state without fear of contradiction, that there is not the faintest trace of such a meaning to Ἀφες as Mr. C. has discovered or invented; neither can he produce a single instance of its use in that sense.

Beyond all this let us remember, that the gospel narratives have again and again been the subject of microscopic investigation, with a view to the elucidation of their true meaning and correct interpretation; and if the attention bestowed upon them has reached its culminating point anywhere it is here, with regard to all that concerns the death of Christ. Now as to this word Ἀφες, there is a singular unanimity on the part of translators. I append extracts from Poole's *Synopsis*‡ and Kuinoel. || I have also examined the readings of Patrick and Hammond, Olshausen and Lange, Alford, Young, Hanna and others with

* Ὑποπρήσαντες δὲ αὐτὰ ἀπειῶσι φοβήσαντες τοὺς βοῦς. "Then having set fire to them, they terrify the oxen, and let them go."

† Τὸν δὲ παρεῶντα καὶ μαχεσάμενον στρατὸν Πέρσῃ, ὃς ἦν αὐτοῦ ξεινικός, πάντα ἀπεῖς, "But the army that was with him, and that had fought with the Persians, which was composed of mercenary troops, he entirely disbanded."

‡ Mattheo Polo. *Synopsis Criticorum*, vol. iv, in loc. Matt. xxvii: 49. *Sine*. Ἀφες Non offeras ei potum, nec propius accedas ad crucem: putabant enim Eliam facilius adventurum, si Jesus solus relinqueretur. Vox [Ἀφες] est πλεονάζουσα, ut ἄφετε apud Marcum; non prohibentis, sed subjunctivo sequenti inveniens; q. d. Age videamus, & sic nunc etiam populi nonnulli loquuntur.

|| Kuinoel, Edit. 1835, p. 348, in loco. Reliqui qui adstant arcere volebant hunc hominem verbis his "mitte eum, vidiamus an Elias venturus sit qui eum servet. Ille vero ut Marc. xv. 36 refert respondebat: sinite me eum recreare, ne nimis sero Elias veniat ut diutius vivat at Elias ei auxilio venire possit.

like result. Commentators are all of the same mind, and the Douai version, which is translated from the Vulgate, together with Ostervald who reads *Attendez*, and Martin Luther, *Halt*, betray no thought of difference. Surely these profoundly learned scholars cannot all have been servile imitators of each other; their knowledge of what is good Greek and of its meaning, forbids their being mistaken. Besides this, whilst objecting to the phrase "let be" as not good English, from the lack of the pronoun, we yet find Mr. C. introducing the pronoun "him" to eke out the sense of his favourite rendering "dispatch," on each occasion of its repetition, without—observe—the slightest authority for so doing. After this I think we must consider Mr. C.'s judgment as to the quality of the apostle's Greek or our translator's English, as worse than unreliable.

And next as to the proposed interpretation of St. John, xix : 32—34, p. 202, surely the evangelist's language is sufficiently explicit, read it in what version you will. Mr. C. says,—“He (John) by no means says they pierced his side *after* they looked on him, or saw that he was dead already.” But what says Chrysostom, whom we must allow at least to have understood Greek? See scholiast quoted by Alford on Matt xxvii : 49. *Gk. Test. Vth edition* : “St. John says that he was pierced with the spear *after* he had died.” Really if after this we are to adopt Mr. Crawford's reading, we must be of the same mind as the celebrated Frenchman whose dictum it was, that the use of language is to conceal one's ideas; for, for the last eighteen centuries, the words of St. John have been accepted in one sense, and one only, viz. that “because he saw Jesus to be already dead the soldier pierced his side.” Wordsworth gives in his *Gk. Test.* (1866) quotations and references, from Origen, Chrysostom, Jerome, Ambrose and Augustine; whilst a reference to Hooker, Barrow, Pearson, Hall and Alford (who also quotes Origen) for ourselves, and Olshausen, Lange and Neander for the Germans, shows that all hold the same view; and what is more, make no reference to the possibility of any other being seriously advanced. In short to accept Mr. Crawford's misinterpretation of St. John, is to deny that language has any definite meaning at all. I am continually painfully reminded, as I look into this essay of Mr. Crawford, of a passage in Lange,* vol. iv, p. 415, referring to the misunderstanding by the Jews of the Saviour's cry, *Eli, Eli* : “That exegesis was a type of the thousandfold twisting of His word out of the infinite into the finite, out of the wonderful into the unusual, out of the Christian into the heathenish, which it was to experience even down to the latest days.”

Then as to the four MSS, we are not told to which four our attention is directed. I presume Mr. C. means those known *before* the discovery of the \aleph (*Codex Sinaiticus*), viz. BCLU, as he quotes U in his suggested new translation of Matt. xxvii : 49, 50. To these must be added \aleph , most probably the oldest extant, and yet it remains true that all other MSS. and versions omit the interpolated words; and of the fathers the only one who mentions such a reading is Chry-

* *The Life of the Lord Jesus Christ*, translated by Rev. Robert Ernest Wallis. Edinburgh : 1864.

sostom, and he thinks it unworthy of discussion. It remains that this reading was known to the church of old, and yet rejected by it. Wordsworth is aware of it, and yet makes no comment; whilst Alford and Tischendorf both ascribe it to interpolation by memory from St. John. It is almost unnecessary for me to add that the absolute directness of St. John's language is in itself sufficient to negative the proposed reading in Matthew; the two statements would present an instance such as at present the Gospels do not furnish,—namely, of a direct contradiction.

I submit that the theory breaks down at all three points before mentioned; but the subsidiary arguments betray the same inaccuracy of statement and recklessness of assertion; *e. g.* that about the soldiers' alarm, p. 203. Matt. xxvii : 27 tells us that "the whole band of soldiers" was concerned in this matter,—headed by a centurion, who so far from feeling alarm at the crowd, which was too plainly for the most part composed of the enemies of the Crucified, sat down to watch him.* Some were mocking with the people during the first three hours. And after the next three hours of darkness had passed away, we find their officer standing over against Jesus, so far from being alarmed by fears of the crowd, that he was able to take note of the various events occurring around, to listen to the two sayings which followed the reception of the vinegar,† to note the *loud voice* with surprise, which he would hardly have done had it been "(from the pain caused by the spear-thrust),‡" and comparing all this with his past experience of such transactions, he recognised that which Mr. Crawford has so much difficulty in perceiving,—the supernatural,—the miraculous nature of that solemn death scene, and said with profound conviction, "Truly this was the Son of God."

There remain yet the misstatements and confusion, of sections I and II; but really I must be excused attempting to unfold them in detail. In every sacrifice, the victim was first to be killed, and *then* its blood offered, after the victim was dead. How the victim was to be killed I do not find. Without adopting Mr. Crawford's view, the type has always been considered to have been perfectly fulfilled in the antitype. No discrepancy has been observed. Again,—without criticising too closely the English of the passage beginning, "Throughout the New Testament,"—it is well to notice that the texts quoted do not bear out the assertion, that the transaction was viewed as separated into two parts; an act is predicated, even murder, and its manner is stated, *viz.* crucifixion. So Alexander and Alford *in loco*.

One passage more, and I have done my unpleasant task. It runs : "he saw in vision both the nails with which he was crucified, and the sword or *spear* with which his life was taken from the earth," and it carries with it its own refutation. If the text quoted || indicated a spear, why did it not say so? The Hebrew has totally different words for sword and spear. But it says *sword*; how then can the

* Matthew xxvii : 36, 54.

† John xix : 30, It is finished. Luke xxiii : 46, Father, into thy hands I commend my Spirit.

‡ p. 204. || Ps. xxii : 20.

spear fulfill it? There is not the shadow of a proof adduced, that death was to be caused by a specific instrument.

My task is finished. I only regret that it should have been imposed upon me, in connection with an event so unspeakably solemn and awful as the sacrificial death of the Redeemer of mankind. What caused the sudden death of Christ? is an enquiry that should be entered upon with a very reverential feeling of awe, as we draw near to the Cross of Calvary; and with God's word in our hearts as in our hands, we may be able to gather somewhat of the burden and bitterness of those sins there borne for us; but to approach with the scalpel and dissecting knife of science, and to talk however reverently, as does for instance Dr. Hanna, of pericardium and crassamentum, is very, very much beside the mark. We forget that that sacred body was not to see corruption; and therefore, from the moment of death, it ceased to be subject to the same laws as those which govern our mortal bodies. That the death was *real*, let the spear thrust assure us; let us believe if we will, that that death had been immediately caused by a weight of agony unimagined and unknown, breaking the heart of love divine; there is Scripture for it (Ps. lxi: 20); but let us see in the blood and water which flowed from the wounded side, effectual signs of grace to quicken, strengthen and confirm our faith;—signs that already mysterious changes were passing upon the body of that immaculate victim; changes which told not of mortality and corruption, but of new life and light and glory everlasting.*

No consideration of this question can be satisfactory or complete, without full justice being done to the comment of Lange, Vol. VI. pp. 9 et seq. When the church of China is ripe for such discussions, mission work will have entered upon a new and hopeful phase, which I trust some of us may be spared to witness in the future. Meanwhile,

I remain, Mr. Editor,

Yours faithfully,

N. B. HUTCHINSON. C. M. S.

DEAR SIR,—

In his new dictionary, Dr. Williams has initiated the laudable design of expressing the same sound in all parts of China by the same symbol, thus reducing to a uniform plan the romanizing of Chinese sounds. The writer would venture to suggest a further improvement; that namely, of the symbols themselves. To the young student there is something far from attractive in many of the modes in which sounds are represented. Former experience is of no avail, and only after some exercise with his teacher is he able to associate certain sounds with certain collocations of symbols. The symbols are only occasionally a

* Dr. Lightfoot *in loco*, Vol. XII, p. 421. But this issue of blood and water had something of mystery in it beyond nature; if nothing preternatural had been in it, I hardly imagine the evangelist would have used that threefold asseveration, &c. p. 423. Nor do I think that the water itself which issued from his side, was that only which was contained in the pericardium, but that something supernatural was in this matter.

guide to the true pronunciation. This it seems to me could, to a great extent be avoided, by adhering to the rule of never employing the same letter to represent widely-differing sounds; while at the same time slight variations of sound, which can be properly learned only by ear, should be left unnoticed, to prevent confusion. Thus let *a* never be used to denote any other than the sound of *a*, but let there be no written distinction between the *a* in *far* and the *a* in *father*.

The following alphabet expresses correctly all the mandarin sounds of the north :—

<i>a</i> as in <i>far</i> .	<i>s</i> as in <i>sun</i> .
<i>b</i> at present written <i>p</i> .	<i>t</i> as in <i>tun</i> .
<i>ch</i> as in <i>church</i> .	<i>oo</i> (for <i>u</i>) as in <i>moon</i> .
<i>d</i> at present written <i>t</i> .	<i>u</i> as in <i>fun</i> .
<i>e</i> as in <i>let</i> .	<i>ü</i> as in French or German <i>oe</i> ; not represented in English.
<i>f</i> as in <i>far</i> .	<i>w</i> as in <i>mow</i> (nearly <i>oo</i> sound).
<i>g</i> hard; at present written <i>k</i> .	<i>y</i> as in <i>you</i> .
<i>h</i> strongly guttural, like the Greek <i>χ</i> or German <i>ch</i> .	<i>z</i> as in <i>azure</i> (real sound <i>zh</i>). This sound in now represented by <i>j</i> ; but as <i>j</i> is required for its own proper sound, it is better to have <i>z</i> for this.
<i>i</i> as in <i>it</i> .	<i>ds, ts</i> , occur frequently, but their combined value is perfectly equivalent to the value of each separately;—also true of diphthongs and triphthongs.
<i>j</i> as in <i>June</i> , at present written <i>ch</i> .	
<i>k</i> as in <i>king</i> .	
<i>l</i> as in <i>let</i> .	
<i>m</i> as in <i>met</i> .	
<i>n</i> as in <i>net</i> .	
<i>o</i> as in <i>lost</i> .	
<i>p</i> as in <i>pun</i> .	
<i>r</i> as in <i>run</i> .	

EXAMPLES.

<i>ba gua</i> 八個 (eight) instead of <i>pa ko</i> .	
<i>chwan jia</i> 船家	” <i>ch’uan chia</i> .
<i>da ta</i> 打他	” <i>ta t’a</i> .
<i>gun bun</i> 根本	” <i>ken pen</i> .
<i>jian jwang</i> 堅壯	” <i>chien chuang</i> .
<i>pa ta koo</i> 怕他苦	” <i>p’a t’a k’u</i> .
<i>zoo</i> 如 (=zu of <i>azure</i>)	” <i>ju</i> .

ADVANTAGES.

As to the VOWELS *a*, *e*, *i*, *o*, *oo*, *u*, *ü*, their value would vary only in length of sound, *i. e.* in tone. Sometimes one finds *u* employed for the *oo*, sometimes for the above *u* sound. The same *u* sound (*fun*) is occasionally represented by *e*, and by *a*; while *e* frequently stands for *a*. Sometimes the *oo* sound is neglected as in 所 written *so*, pronounced *swo*, not unfrequently *shwo*. *Soo-o* is awkward, while it is in perfect analogy with the English language to express *oo* by *w*. The greatest gain would result from the invariable value of *u*; then words like 色得 would not be written *se*, *te*, or *seh*, *teh*, but correctly represented by the letters *sua*, *dua*.

The CONSONANTS would gain in the omission of the sign of the as-

pirate, and their consequent assimilation to their use in western lands. The unaspirated *ch*, *k*, *p*, *t*, would be represented by their proper symbols *j*, *g*, *b*, *d*. The writer has heard objections warmly urged against the use of *g*, *b*, *d*, as inadequate to represent the Chinese sounds; and examples have been adduced, which however proved they were the proper symbols. The case of *d* is exceptional, but the aspirated *t'* labours under the same difficulty. He has heard many speakers of various nationalities, but all pronounced the unaspirated *t* with the *d* sound. The Chinese *d* and *t* find their equivalents in the Celtic, but not in English, German or French. Yet the Celtic *d* and *t* are represented by these Roman characters.

The sound *z* (properly *zh*) is precisely represented by the French *j*, but all symmetry is lost if one letter is taken from this language, another from that, and any benefit promised is secured by a few words in the preface.

This subject is one of consequence to new arrivals. The change proposed would remove much disgust from the mind of the beginner, and would enable foreign philologists and others interested in China, to form a more correct approximation to the precise pronunciation of the Chinese, than it is at present possible for them to do.

I am, &c.

BOREALIS.

September 29th, 1874.

What caused the sudden death of Christ?

DEAR SIR,—

Mr. Crawford would have strengthened his position materially in maintaining the interesting, but surely too original view which he holds on this subject, had he mentioned in somewhat more respectful terms the manuscripts of St. Matthew's gospel which sustain that view.

By a "rejected reading," he means I suppose, a reading not admitted into the received text. But these four manuscripts B, C, L and U, are some of them at least, of the highest authority. The Vatican, written probably in the fourth century, the Codex Ephraemi, of the fifth century, the Codex Regius of the eighth, and the Codex Nanius of the tenth.

And further, this same remarkable reading is found also in the Codex Sinaiticus, which Tischendorf most confidently styles the most ancient manuscript yet discovered.

But notwithstanding these ancient witnesses, surely we must agree with Alford's commentary: "It is remarkable that the words undeniably interpolated from John should have found their place here [in Matthew] *before the death of Jesus*, and can only be attributed to carelessness, there being no other place here for the insertion of the indignity but this, and the interpolator not observing that in John it is related as inflicted *after death*."

Mr. Crawford, however, is not so careless as these ancient interpolators. He strives to explain away the obviously implied sequence of events, by asserting that "the order of language is not always the order

of events." Surely far more serious violence is done to the gospel history by this explanation, than is done to the ideal of sacrifice by the old-fashioned view of our Lord's death which Mr. Crawford combats.

Was it likely that the soldiers would give the vinegar and the spear-thrust at the same moment. The centurion and "they that were with him" watching Jesus, were amazed at his cry and sudden death. Why so, if he ordered and they executed the acceleration of death by the spear-thrust?

How careless of St. John (if Mr. Crawford is correct in his theory), to say that "when Jesus therefore had received the vinegar," he said, "It is finished." He ought to have inserted "and after he had received the spear-thrust." Yet St. John an eye-witness, and close (evidently) to the cross, actually narrates this thrusting of the spear into our Saviour's side, as an after act, and coincident with the visit of the soldiers (after the reference to Pilate), when they found the Lord "*dead already*."

No new translation of the Greek word *ἀφες*, and no harmonizing expedient whatever, can I fear relieve the force of the shock to the apostle John's veracity, which Mr. Crawford's theory appears to me to inflict. There must be some other explanation of the apparent discrepancy between type and antitype, which forms the one strong point in Mr. Crawford's argument. He criticises other theories, (e. g. that Christ died by an act of his own will; and, that intense mental agony ruptured his heart), as tending to foster "false doctrines and sentimentalisms." How so, when Christ himself says, "no man taketh it [my life] from me, but I lay it down of myself;" and when St. John says he "gave up the ghost" ("a voluntary and determinate act," says Alford)? What false doctrine is fostered, when in prophecy our Lord says of himself, "Reproach hath broken my heart?"

Mr. Crawford has not noticed nor explained that which struck St. John so much, "the blood and *water*" which issued from the riven side of the Lord of glory. Was this natural before the actual death? It was so after death, by rupture of the heart. Neither must the bloody sweat in Gethsemane be forgotten, nor the cruel scourging, when blood flowed freely; nor the piercing crown of thorns. It was one long sacrifice from the garden to the cross. By all means let Dr. Hanna's interesting and eloquent chapter, on "the physical cause of the death of Christ" be read side by side with Mr. Crawford's very interesting paper.

I remain, my dear Sir,

Faithfully yours,

A. E. M.



Missionary News.

Births, Marriages and Deaths.

BIRTHS.

- At Shanghae, on September 23rd, the wife of Rev. YOUNG J. ALLEN of a daughter.
 At Hangchow, on October 9th, the wife of Rev. SAMUEL DODD of a daughter.
 At Nagasaki, on October 4th 1874, the wife of the Rev. HENDERSON BURN-SIDE, of a daughter.

MARRIAGES.

- At Hanley in Staffordshire, England, at Bethesda Chapel, by Rev. J. C. Watts, Rev. WILLIAM NELTHORPE HALL, of Tientsin, China, to SUSAN, daughter of the late William Moore, of Cauldon Place, Shelton, Staffordshire.
 At Peking, on September 9th, 1874, in the Methodist Episcopal Mission Chapel, by Rev. H. H. Lowry, assisted by Rev. C. Holcombe, Rev. GEO. R. DAVIS to Miss MARIA BROWNE.
 At Shanghae, on September 17th, at Trinity Church, by Rev. Canon Butcher, Mr. F. W. BALLER to Miss BOWYER, both of the China Inland Mission.
 At Shanghae, on October 23rd, 1874, at the British Consulate and afterwards at the London Mission, by Rev. J. Thomas, assisted by Rev. W. Muirhead, Rev. GRIFFITH JOHN, of Hankow, to JEANNETTE, widow of the late Rev. B. Jenkins, D.D. of Shanghae.

DEATHS.

- At Teignmouth, South Devon, England, on August 23rd, Mrs. ELIZABETH MEDHURST, aged 80 years, widow of Rev. Dr. Medhurst, who was forty years a missionary to the Chinese.
 At Tung-chow, on Tuesday, September 1st, Mrs. GOODRICH, the beloved wife of the Rev. C. Goodrich, after a long and distressing illness.
 At Ningpo, on September 10th, Rev. M. J. KNOWLTON, D. D. aged 46; twenty years a missionary in China.
 At Shanghae, on September 21st, Mrs. L. M. CARPENTER, beloved wife of Rev. S. Carpenter, at his residence, aged 63.
 At Shanghae, on September 27th, at one o'clock, A. M. ALFRED D., only son of Rev. J. M. W. and Mrs. FARNHAM, aged one year and five months.
 At Shanghae, on October 1st, at the residence of the Rev. J. W. Lam-

bath, JULIUS AUGUSTINE, infant son of the Rev. Hampden C. and Mrs. Pauline McA. DuBose, aged one year.

SHANGHAE.—By the P. M. S. S. Co.'s str. *Oregonian*, which arrived on September 18th, the American Presbyterian Mission received the following addition to their numbers in China:—The Rev. J. M. and Mrs. Shaw, who left by the *Shing-king* on the 29th for Chefoo, en route for their station at Tsi-nan fu;—Mrs. Crossette, who had been to the United States for a time on account of her health, and left by the *Shantung* on the 23rd for Chefoo, en route to join her husband, the Rev. J. F. Crossette, at Tsi-nan foo;—the Rev. C. Leaman, who left on the 23rd in company with the Rev. A. Whiting for a journey to Soochow and Nanking, with a view to determine a permanent location;—Miss Sellers, who joins Mrs. Morrison at Ningpo, in her labours among the Chinese.

THE Rev. F. F. Ellinwood, D. D. secretary to the board of the above mission, arrived in the same party, accompanied by Mrs. Ellinwood. We understand he is on a tour of inspection among the stations of the society in Japan, China, India and Syria. He left the following day by the *Paoting*, for Chefoo and the stations in the north, and returned here on the 25th of October. After visiting the stations in this neighbourhood, it is his intention to proceed to Canton, and thence to India.

THE Rev. C. P. Scott and Rev. M. Greenwood, agents of the Society for the Propagation of the Gospel in Foreign Parts, arrived by the same steamer. They left by the *Appin* on the 30th for Chefoo, where it is said they intend commencing a mission.

THE Rev. J. Ing and family of the American (North) Methodist Episcopal Mission left by P. M. S. S. Co.'s str. *Golden Age* on September 11th for Yokohama, en route for San Francisco.

Mr. R. LILLEY, agent of the National Bible Society of Scotland, arrived here on September 21st, from a long journey in the interior. Leaving Chefoo last January, he made his way overland in the face of much opposition and annoyance, to the large city of Seang-yang on the Han. At the Yellow River, though duly provided with a passport, he was persistently refused a passage over by the authorities at two different ferries; and it was only after some eight or nine days of fruitless effort that he succeeded. From Seang-yang he came down the Han to Hankow, where, after waiting a week or two, he started again in the latter part of May, for a trip up the Han, and got as far as the city of Hanchung in Shen-se; when finding his books almost exhausted, he turned and came down to Shanghai, having disposed of a large number of volumes altogether. With a fresh stock of Bibles and tracts, he left again by the *Tun-sin*, on September 29th for Hankow, with a view to make a very long journey up the Yang-tze into the province of Sze-chuen.

PEKING.—The Rev. J. Gilmour arrived on September 11th, from an extensive missionary campaign among the Mongol nomades beyond the Great Wall.

THE Rev. L. W. Pilcher, of the American (North) Methodist Episcopal Mission, who arrived in 1870, left in the early part of September, for the United States. He sailed from Shanghai in the P. M. S. S. Co.'s str. *Luzon* on the 24th September for Yokohama en route. We hear it is his intention to return in about two years.

PAOUTING.—The Rev. J. Pierson of

the A. B. C. F. M. writes under Aug. 19th:—"Since the beginning of my work here, the good Master has smiled upon me. Nine converts have been received into the church, and several at a country post, sixty miles south, are anxious to enjoy the like privilege. A soldier (corporal) here has become deeply interested, has begun to pray, and has for eighteen days broken off the use of opium, of which he used to take two mace a day. He talks of baptism, but has not yet conquered the fear of his father's displeasure, and of expulsion from office. The case of Nicodemus strengthens my faith in his behalf. Three months after you left us in 1871 at Yu-chow, a young enquirer came to us. He has now completed two years of study at the theological training school at T'ung-chow, and gives great promise for usefulness. He is here now. It is my privilege to send a second man to the same school this fall."

TANGCHOW.—The Rev. C. W. Mateer, of the American Presbyterian Mission writes on October 6th:—"The presbytery of Shantung recently held a special meeting in P'ing-too, at which Yuen Kih-yin was ordained to the gospel ministry, and installed pastor of two churches in that district. At the same time calls were presented from three churches recently organized in Chih-muh, for Tsung Yuin-shing who was ordained an evangelist at the last meeting of the presbytery. A committee was appointed to install him pastor of these churches. These are the first native pastors in Shantung away from open ports and direct foreign oversight. It is to be hoped they will soon be followed by many more. In P'ing-too the people promise half the pastor's support, he serving them only half his time. In Chih-muh it is hoped the people will raise the pastor's whole support."

CHEFOO.—The following letter relative to the general convention to which we alluded last month, has been addressed by the provisional committee to each of the missionaries in China :—

DEAR BROTHER—

During the recent session in Chefoo of the Presbyterian Synod, frequent reference was made to the desirableness of a General Conference of all the Missionaries in China ; and a meeting was called consisting of members of Synod, delegates, and resident Missionaries, to consider this question. It appeared that the subject had of late frequently been discussed at the several mission stations, and that there was a general desire for such a convention. It was then determined that a Committee be appointed to correspond with all the Protestant Missionaries in China, in order to ascertain their views in reference to this subject ; and the undersigned were requested to form that Committee.

We were instructed to solicit your views and wishes upon the following points, viz. :—

1. Do you regard such a Conference as desirable and practicable ?

2. If so, where and when would you prefer to have it held ?

3. What subjects would you suggest as most suitable to be brought before the Conference ; and whom would you nominate as specially fitted to prepare papers on the subjects you suggest ?

4. While we would be glad to receive your individual views, we would also request you, in connection with others, to bring up this subject before your next local Conference, or before a special meeting of Missionaries in your vicinity ; and to appoint a person to correspond with us, communicating the action of your meeting, together with any other information or suggestions which may be offered.

5. Should the proposal for a Conference be favorably received, will you also cooperate with other Missionaries throughout your province in appointing a person to act on a "Committee of Arrangements," to be composed of one from each coast province, and one from the Mission Stations on the Yang-tze, which Committee shall be charged with the duty of making definite arrangements for the Conference ; such as the final selection of subjects, the securing of writers ; the deciding of the time and place of meeting ; and issuing a complete programme.

We propose in case the Conference is generally desired, and this plan meets with your approval, to call a meeting of the Committee of Arrangements to be held early next Spring, for the purpose of maturing plans for the Conference : and the undersigned will hand over to this new Committee all the information and suggestions obtained in reply to this Circular Letter.

As it is presumed that it will be necessary for the Committee of Arrangements, or at least most of its members, to meet in the Spring, it is expected that they will be chosen with this understanding.

Our reason for proposing that this Committee be composed of a representative from each province, rather than from each station, was that a smaller committee could convene with less difficulty, and act with greater efficiency.

Most of those present at the general meeting referred to above, were of the opinion that the time and place most suitable for holding the General Conference would be, Shanghai, October, 1876.

We may add, it was the general opinion that the time has come for such a Conference. As China opens, our responsibilities increase ; and as Missionaries form, perhaps, the chief medium through which its people can receive Western truth and Western thought—and we thus in a large measure possess the power of influencing the future of this Empire—it seems incumbent upon us to adopt every available means to strengthen our position, mature our plans, and so increase the efficiency of our work.

Union is strength ; brotherly intercourse, and a careful consideration of the accumulated experiences of different men in different fields of labor, together with a comparison of views and modes of operations, could not but result in improved methods of action. And if the missionaries in China could see their way to the adoption of common plans, common school books, common translations, and the preparation of a definite course of scientific works, and, by a well arranged division of labor, could vigorously carry out the measures agreed upon, it is clear such action would greatly aid the elevation of this people, and promote the glory of God.

Hoping to receive a reply at your earliest convenience,

We remain in esteem and love,

Your fellow-laborers in the Gospel of Christ,

JOHN L. NEVINS.

ALEXANDER WILLIAMSON.

J. B. HARTWELL.

CHEFOO, September, 1874.

CHIN-KEANG.—Under September 4th, the Rev. J. McCarthy of the China Inland Mission writes :—"I have recently been able to secure a place for preaching at Tai-ping fu. The people seem very friendly. We have now chapels at Nanking, Tai-ping, Wu-hu, Ta-tung, Gan-king and Kiu-kiang on the river. Mr. Judd has recently gone to live at Wu-chang, with a view to work more westward from that place. We have two members from

the Nying-knoh fu' district. I was hoping to be able to follow up the visit of the Bible colporteurs, by sending two men to reside permanently there. The district has been visited for a long time past. . . . You may be glad to know that I baptized four very interesting candidates at Wu-hu a short time ago. A man there who has a shop, not only closes it on Sunday, and spends the day in seeking to get a better knowledge of the Scriptures, but puts up a board outside to say that being worship day, the shop will not be opened till to-morrow. There are a good many prayerful enquirers there."

FOOCHOW.—The American Board's Mission has just closed its annual meeting, which was a season of great pleasure and spiritual profit. Rev. N. J. Plumb and Rev. Sia Sek-ong were received as fraternal delegates from the Methodist Episcopal Mission. On Sunday, October 11th, quite a number of the missionaries, native preachers and members of the Methodist Mission, invaded the communion service; but they were most heartily received, and all hearts seemed to mingle in this solemn ordinance. Rev. J. Macgowan of Amoy was also present.

Rev. S. R. Wolfe, of the Church Mission, and Rev. Messrs. Hutchinson and Bain, of Hongkong, are making a long trip through the northern and western portion of the Church Mission's work.

Dr. Osgood and Rev. J. E. Walker, of the American Board's Mission, are starting on a two months' trip through the western part of Fuhkeen, and into Keangse.

HONGKONG. Mr. Piton writes us under September 28th:—"By the French mail which leaves Marseilles on September 27, we expect back our veteran senior, the Rev. R. Lechler with his consort, who comes out for the third time (the first time in 1846). He brings

with him a new labourer, the Rev. Mr. Schaul, a native of Basel in Switzerland. Mr. Lechler will take charge again of this station, which I had taken care of during his absence; and I will then repair to the nearest station on the main land, Lilong, to conduct there the catechist institute. Mr. Bellon, who had formerly charge of the same, had to leave for Europe last August, on account of Mrs. Bellon's health."

JAPAN. YOKAHAMA.—The Rev. H. Loomis writes on September 18th:—"A church was organized in connection with our mission last Sabbath, consisting of eighteen members. The attempt to organize Union churches has proved a failure. Each mission is hereafter to work separate. The idea of independency was not original with the natives, and is likely to work great harm. Our work is very prosperous, and many others are expecting to unite with us."

NAGASAKI.—We have received some interesting notes from the Rev. H. Burnside, in reference to mission work at this port; from which it appears the opening is scarcely so great there as at some of the other stations. Referring to schools, he says:—"The governor of Nagasaki told me a short time ago,—in answer to a request I made to him,—that he would have no objection to my opening a free school in the native town, provided I would pass my word, that I would not in the slightest degree influence the scholars on the subject of religion. Certainly the governors of Yokohama and Hiogo are much more enlightened men than is the Nagasaki one; and therefore things may be and are very different there. I am building a school-room (which for some time I shall make use of as a church also) in the foreign settlement, for my native school and Sunday services. I am building it in Decima,"

Notices of Recent Publications.

The Indian Evangelical Review; a quarterly journal of Missionary thought and effort. Vol. II.—July, 1874.—No. 5. Madras; printed at the Foster press. 1874.

THE aim of this serial is very much the same as our own; holding as it does a relation to India, analogous to the relation we sustain to China. In the words of the prospectus:—"The REVIEW was commenced in the hope of meeting a want, quite generally felt to exist, of a medium for the full discussion of questions closely affecting the progress of Christianity in India, and for the dissemination of religious intelligence from all parts of the land." The field it embraces is ample; the number of talented writers who are able to sustain such an organ far above the level of mediocrity must be abundant; and we trust the volume just completed may be the first of a long series, disseminating light and information regarding India and its inhabitants, and doing much to aid and encourage Christian missions in that great empire. The number before us is the commencement of the second volume, and fairly meets the expectations to which the paragraph quoted above will naturally give rise.

Of nine articles by as many authors, we are specially pleased with that on *Progressive Sanctification*, by Rev. T. S. Wynkoop of Allahabad. The piece is closely reasoned, scriptural and logical; and the subject is one on which much misapprehension prevails. The writer's points are:—1. The spiritual life of the Christian begins at his regeneration.—2. This life is, properly speaking, a divine life, in that it is the life Christ communicated to us, so that we live in him and he in us.—3. In virtue of this divine life, and through his vital union with Jesus Christ, the Christian is "a saint," both as to state

and character.—4. The communication of this new life does not destroy the sinfulness of our fallen nature, which still remains in us, corrupt and corrupting.—5. Our sanctification is the growth and development of the new life which is ours by our vital union with Jesus Christ and the indwelling of the Holy Spirit.—6. For the symmetrical development and progress of life, nay, for its very continued existence, it must be advantageously placed, it must receive fitting nutriment, and it must find adequate scope for the exercise of its functions.—7. We cannot be said to be perfect in holiness, while the old man is still within us, corrupt and corrupting; for this is our nature, that in which we were born, which comes to us from Adam and is transmitted by us to our posterity. It is enmity against God. It may be kept down, humbled, subdued; but so long as it is in us, we cannot be said to be perfectly holy.

Another article is on *Street preaching*, by Rev. E. C. Scudder, M. D. of Vellore, and is interesting to the missionary as well in China as in India. After pointing out at some length the importance of this agency, the writer proceeds to consider the *modus operandi* under three heads:—1. The requisites on the part of the preacher. The principal of these he summarises as,—a high-toned piety, self-consecration, earnestness of purpose, a prayerful frame of mind, a knowledge of the language, a glib tongue, and an acquaintance with the national religion and literature of the people. Boldness, vigilance and ready-wit are also commended.—2. The method of gathering an audience. "After securing a fa-

vourable position in the street, we find that the reading of a passage of Scripture, or singing a song in native metre when practicable, will draw an audience as effectually as any method we employ. The latter is especially attractive, and we have seen the people when restless, quiet down at once, upon the promise of another song at the end of the discourse. Entering into conversation with individuals on subjects of common interest; the repetition of some passage from their own sacred books; direct invitations to passers-by; these and a variety of other methods are all useful and can be employed as time, place and circumstances suggest."—3. The method of interesting and profiting the people. *First*.—Avoid a long discourse. *Second*.—Avoid everything that savors of abuse. *Third*.—Avoid controversy as far as possible. *Fourth*.—Use tact in meeting objections. The paper is exceedingly suggestive. The Rev. B. Rice of Bangalore contributes a short but useful paper, on *The Press and Missionary work*. We are glad to see this subject occupying public attention, and think missionaries in China also may derive some hints from the following suggestions of the writer:—1. The subject matter of many of our tracts needs to be amended, and more fully adapted to the present attitude of the native mind.—2. There ought to be in our tracts a much fuller exhibition of

the contents of the Bible itself than has hitherto been attempted.—3. Greater attention ought to be paid to the *Poetry of the country* as a means of fixing Divine truth in the minds and hearts of the people.—4. A series of tracts should be published in *English*, suitable to the more advanced minds among the natives.—5. The prices of tracts ought to be very low.—6. Much more *energetic means* than at present ought to be adopted for bringing Christian publications to the notice of the people. The *Rights of native Christians*, by Rev. L. Bissell, D.D. of Ahmadnagar, is a paper of historical excerpts, shewing the prevalence of the intolerant spirit during the last fifteen years, and illustrating the gradual amelioration of the disabilities under which native Christians laboured. *Female education in Benares* is a paper by Mrs. W. Etherington, who speaks wisely on the subject. Some defects in the present method of mission schools are pointed out. *The Logic of the Vedanta* is a philosophical essay by Rev. R. Stothert of Bombay, on a subject which must necessarily interest Indian missionaries. In the article on *Indian disestablishment and disendowment*, the Rev. T. E. Slater of Madras has brought forward a strong case, and argued the question ably, but the force of his arguments is greatly weakened by the undue obtrusion of his anti-Church-and-state proclivities.

The China Review : July and August, 1874.

NOTWITHSTANDING the somewhat gloomy forebodings with which the editor of this excellent periodical greets our return to life, there does not yet appear to be any falling off either in the quantity or quality of the matter that fills the pages of the *Review*. With this number commences the third volume, and the opening article *The Shroff's*

Mystery, by Alfred Lister, is in the usual happy style of that racy writer. This is another contribution to our knowledge of Chinese stall literature, being a synopsis of a little book commonly sold in the streets of Canton; and treating of the ingenious methods employed by native *smashers* in deteriorating dollars. Of course the object

of the essay is to indicate the ways in which a good dollar may be distinguished from a bad. Mr. Mayers is always instructive and his present paper on *The Peking Gazette* contains just the information we wanted about that venerable serial. Mr. C. F. R. Allen continues his translations from the *Liao chai chih yi*, of which we have already spoken. We have next the concluding portion of Mr. Hughes' article on *The Japanese and China*, which is no less full of interest than the first instalment; but it appears to us *The Dutch and Formosa* would be a more appropriate heading. *The Hsi yuan lu, or Instructions to Coroners*, by H. A. Giles, of which the first part is given, is a translation of a well-known Chinese manual, adapted to throw light on native modes of thought. The treatise has been frequently noticed in European works, and partial translations given in English, French

and Dutch, but we believe this is the first approach to anything like a complete translation in English. *Formosan Dialects and their connection with the Malay*, by T. L. Bullock, will interest the philologist. In Dr. Hirth's note on *The West River or Si-Kiang*, we think he proves his point that the northern of the two confluent streams is the main channel of the West river. *Baron von Richthofen on Railways to China* is an outline by Dr. Hirth of the Baron's views in regard to a railway which he proposes from Se-gan foo, via Hami, through Kuldja to Europe. T. H.'s paper on *Chinese Pauperism* is an able illustration of one phase of Chinese life, and its guiding principles. Mr. Herbert J. Allen's short article on *Early Relations of China and Japan* commends itself by its title to general readers at the present juncture, and we feel assured that those who read it will not be disappointed.

Notes of a Visit to Hang-chow and its neighbourhood. Loureiro & Co., Printers, Shaughai.

THIS in a neatly-printed little brochure of 38 pages, the outcome of a week's visit to the celebrated metropolis of the Sung. How much the foreigner loses who rambles listlessly without a guide through any of the cities of China, the pamphlet before us is an illustration. In themselves, the streets of a Chinese town are simply repulsive, and a stranger feels no desire to linger in their vicinity; still it is a fact, that almost every city has its attractions of one kind or another; and of such probably Hangchow has

more than its share. The scenery and antiquities of the neighbourhood are pleasantly described, and some hints are given regarding the splendour of the place when it was the capital of the empire. The city has been occupied for several centuries by the Roman Catholic missionaries; and the establishment of Protestant missions there in recent times, in the face of much opposition and many vexations, is a history of considerable interest. We hope to be able to chronicle results from time to time.

皮膚新編 *P'ê foo sin p'ên*. "Treatise on Skin diseases," by J. G. Kerr, M.D. Canton, 1874.

CANTON enjoys the reputation of being the place that gave birth to most of the medical and surgical publications

in Chinese known as "Hobson's works." After a good many years these have attained a decided and increasing

popularity; and we are happy to see that the prestige of the place is being fully sustained by Dr. Hobson's successor. Dr. Kerr is already honourably distinguished by his labours in this department, having issued two or more important treatises in the series; and if an unprofessional inspection of the present volume is entitled to a hearing, we should say that it is well adapted to add to the author's reputation. Those who have been occupied with efforts to introduce any new science into the literature of China, will fully sympathize with the author, when he remarks in his *Introductory Notice*, that "the difficulties which must attend the first attempt to translate a work of this kind into Chinese are numerous." We are satisfied however, from Dr. Kerr's experience, that

it is in good hands. The practice which he has initiated in his other works, of giving a classified list in English and Chinese of the terms he uses, is also followed in the present issue, and is a custom much to be commended. The work is founded on the latter part of Fenwick's *Medical Diagnosis*; and such authorities as Tilbury Fox, Wilson, Neumann and Liveing have been followed in the description and treatment of diseases. Considering the numerous maladies that skin is heir to, and in view of the remarkable susceptibilities of the Chinese in this direction, we incline to think that this will not be the least important link in the *catena* of scientific treatises, for which the public are indebted to the benevolent and untiring labours of Dr. Kerr.

大德國學校論畧 *Ta tih kwó hōo kcaún lín lě.* "Western Schools and Examinations." By Rev. E. Faber. Canton, 1873.

THE object and character of this volume are so well described in an *Introductory Notice* by Dr. Kerr, the editor, that we cannot do better than transcribe a portion of it:—

" Mr. Faber contributed a series of articles on this subject, three years ago, to a weekly paper of which I was, at the time, editor. These articles have been revised and extended so as to form a complete outline of the educational system of the German Empire, which is, perhaps, the best in the world. The Schools of other nations are also noticed, when they present any difference of special interest, so that the work is, indeed, a treatise on the educational systems of Western Nations. The Author first gives a list of the principal books which have been translated into Chinese, and here we find representatives of many of the Sciences taught in Western institutions. Beginning with the elementary schools, he gives an account of the higher Schools, Gymnasias and Universities, with the several departments of Philosophy, Law, Medicine, Theology and an outline of the studies pursued in each. He then proceeds to describe Military and Naval schools. Normal, Agricultural

and Commercial schools, Music schools and institutions for the instruction of the blind, and deaf and dumb, are described, schools for the higher education of females are specially noticed, and an account is also given of reformatories. Statistics are added of the number engaged in teaching, the number of scholars, and of the amount of money expended in public schools. The activity of the western mind is exhibited in the number of new books annually issued from the press, the extent and educational influence of the periodical press, of the pulpit and of public lectures, and associations. There is here presented a concise view of the provision made for the universal education of the common people, and also of the extensive and varied range of studies and numerous examinations in the Universities, through which a man must pass who aspires to be a scholar in western lands. The book is, therefore, a suitable one to be circulated among officials, scholars, and all classes of intelligent men, and it is recommended that all who have intercourse with such persons should keep by them copies of the work for this purpose. To the German residents of Canton, who have generously furnished the funds for printing this book, Mr. Faber returns sincere thanks."

小孩月報 *Seáu hae yue' páu.* "The Child's Monthly Messenger."

THIS appears to be a Juvenile Monthly, of which that for the sixth month is now

before us. We are believers in the influence and importance of periodical

literature as a civilizing power; and our sympathies are open to every movement that is made in this direction. To write for children, and to write well, is perhaps one of the most difficult parts of this department. Yet it is well worth the pains to cultivate this kind of composition; and we therefore look with favour on every attempt that is made to create a juvenile literature. The present number contains five leaves, two of which are taken up with the story of the Good Samaritan. This is preceded by a lithographic illustration, fully above the generality of Chinese wood-cuts. At the end is a page of proverbs, or

antithetic sentences, each conveying a moral lesson. The two last leaves contain a short story, which may be entitled "Virtue its own reward." The object is a commendable one, and if the style of the writing is somewhat above those of tenderest years, yet it must be borne in mind that the mass of the Chinese are but children in intellect, and issues of this description will always find a numerous class of readers, to whom they are adapted. We wish every success to this, and all kindred efforts to amuse and instruct the young. We believe this is published in the south, but it bears no intimation of author, editor, place or date.

福音新報 *Fah yin sin paou.* "The New Gospel Messenger." Shanghai: Mission Press, 1874.

This is a tract of two large Chinese leaves, apparently the first of a series, and comprises five short anecdotes illustrative of gospel maxims. The last page has a translation of the hymn, "I love the Name of Jesus," set to music. Five selected Scripture texts close the number. As this is in

the Shanghai dialect, expressed in the Chinese character, it will probably find a sphere of usefulness among those who have been educated in connection with some of the missions. We should prefer however, to have books written for such a limited circle, in the Roman or some other alphabetic character.

Sudba Astronomie v' Ketaya. "Progress of Astronomy in China." By K. Skatchkoff. (Reprinted from the Journal of the Ministry of National Education.) St. Petersburg, 1874.

It is unfortunate for the cause of European science and general information, that so many works that have issued from the Russian press, relating to Asia, are locked up from the public at large in a language understood by so few outside the Russian empire. The present pamphlet, which has been kindly forwarded by Dr. Bretschneider,

is the production of a veteran in Sinitic studies, and we regret being unable to give a more precise account of the paper. We hope some Russologue may be induced to avail himself of our pages, to bring to light a portion of the treasures, which at present lie virtually hid under a bushel.

WANTED TO PURCHASE.

The Chinese: a General Description of the Empire of China and its inhabitants.

By John Francis Davis.

Address Editor, Chinese Recorder.

